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THE RACES OF MANKIND.

FIGHT WITH BHEELS IN A MOUNTAIN PASS.

THE

RACES OF MANKIND:

BEING

A POPULAR DESCRIPTION OF THE CHARACTERISTICS, MANNERS AND CUSTOMS OF THE PRINCIPAL VARIETIES OF

THE HUMAN FAMILY.

10408

BY

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WITH UPWARDS OF ONE HUNDRED AND THIRTY ILLUSTRATIONS.

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THE RACES OF MANKIND.

CHAPTER I.

THE ABORIGINAL RACES OF INDIA: BHEELS, WARALI, MERIA, KATHKURI, TODAS, &c.

THE *Bheels* are a race of more importance than any which we have yet touched upon as belonging to the aboriginal Indian stock. Fighting every inch of the ground in their love of freedom and independence, they have been driven from locality after locality, until they have taken refuge in the wilds of Champaneer, in Guzerat, or in the jungles and mountain recesses of Malwah and Khandeish, where they subsist chiefly by plundering the Hindoos and the other aboriginal tribes, but associating little, if anything, with the other races. Predatory pursuits aside, they hunt and farm a little, but entertain an aversion to regular industry, as might be expected from a people who have been so long at war with the surrounding races, and who can never be certain of remaining in possession of the fruits of their toil. When plundering is difficult, war is their delight. If a native chief wishes a few reckless mercenaries to desolate with fire and sword the territories of a neighbour, he hires Bheels to perform this—to them—most congenial duty. They are indifferent horsemen, and are accordingly chiefly employed in infantry service: they are, for the most part, armed with bows and arrows, and their attire is very limited.

After the fall of the Mussulman Empire the Bheels seemed to have dreamt of becoming one of the ruling powers of India, and descended from their mountain and forest fastnesses, intent on plunder and conquest, until in the rude shock which they sustained in the collision with the British forces, their ambitious project suffered a wreck so thorough that the idea has never again been attempted to be put in force. They are middle-sized, slender, and very dark in the skin, but possessed of agility and muscular strength surpassing that of most of the Indian races. In character they are considered by many of those who have come in contact with them, thieves and savages, though in most respects they are better than their Hindoo neighbours. They are more frank and lively, their word is more to be depended upon, the women are better treated and have more influence in the family and tribal councils. Though careless of bloodshed when they consider themselves wronged, they are neither vindictive nor inhospitable when the stranger in a friendly way puts himself in their power, even though a short time previously they might have been treated, as they have always on the frontier, with unmingled severity. This was the opinion of the famous Bishop Heber, and that it is correct, the success of Sir

John Malcolm in winning many of them over to comparative civilisation, and friendship to the British Government, is the best proof.

Their huts in the forest are of the poorest description, being merely boughs and sticks thatched and wattled with long grass. A few patches of grass surrounded with a fence of boughs, and an inclosure for their cattle, constitute all the signs of industry or even partial civilisation around their dwellings. Their huts are, for mutual protection, crowded together, and on the first appearance of any stranger one of the inhabitants of the hamlet runs to the nearest huts, and utters a long shrill scream of terror, which is caught up by the neighbouring hamlets, until the jungles and mountains, echoing the cry of fear, the tribesmen receive warning of the approach of danger, and are thus either prepared for defence or for flight, as circumstances may best determine.

A few have deserted the tribes and taken up their residence near their old enemies, the Hindoos, and it is only low caste men who will associate with them. The greater number, however, yet remain in a state of pristine freedom and barbarism. As thieves, they still maintain their old prestige as the most adroit professionals in that branch of industry in India, a land abounding in many types of roguery. Endless tales are told of their skill in stealing, and in escaping pursuit by tricks which would put the most knowing thieves in Europe to the blush. They have been known to steal the blanket from under a sleeping man, who had been put on his guard that this would be attempted. The feat was simply accomplished by the thief tickling the face of the sleeper, and, as involuntarily he turned himself under this slight titillation, the blanket was gently pulled bit by bit from under him. Naked and oiled all over they move about noiselessly, and if grasped will eel-like slip out of their captor's grasp; if not, he will, probably, speedily feel drawn across his wrist the sharp razor-like knife, which is always hung suspended round the thief's neck by means of a string.

They have a trick of dropping poison on the leaves of the plantain bushes among which the cattle that they are not able to capture are grazing. In the morning the cattle being found dead, the carcases are thrown away by the Hindoo owners. This quite suits the thieves' designs and calculations, for they immediately return, flay the dead animals, and sell the skins, which was what they were desirous of obtaining. The Bheels, on being pursued, have been known to escape among the burnt stumps—which, owing to the prevalence of forest fires, cover considerable tracts of country in certain parts of India—and allow the pursuing parties to pass them within a few yards by the expedient of throwing their black, sinewy limbs into such attitudes that they would be mistaken for the scorched stumps among which they were hiding. An amusing (and possibly even true) story in reference to this trick of theirs is often related. An English officer with a troop of cavalry was on one occasion pursuing a party of thieving Bheels. The soldiers almost overtook the savages, when suddenly they lost sight of them behind a rock, and though a strict search was made until dusk they failed to find them. The day had been hot and the sun exhausting. The officer imagining that in an open piece of country like this the Bheels could not escape very far, ordered a halt near a clump of blackened stumps. Exhausted he threw himself on the ground, hung his helmet on a scorched branch, and leaned his back against a stump. To his astonishment the stumps seemed to become alive before his eyes, loud chuckles came from them; in about a second or two he found himself thrown to the ground by the stump on which

he was leaning, and his helmet seized by the very branch on which he had hung it. At the same time the other stumps became as suddenly metamorphosed into men, and before he or his men could recover from their astonishment they had disappeared, carrying off the officer's helmet as the reward for their exertions! What he had taken for a clump of blackened stumps was the party of Bheel thieves, who had skilfully, after their usual manœuvres, thrown themselves into the attitudes which had imposed on their pursuers in so ludicrous a manner.

So daring are the Bheel plunderers that many of the villages in the plains are glad to purchase immunity from them by paying something very much akin to "black mail," while others employ them as police or watchmen.

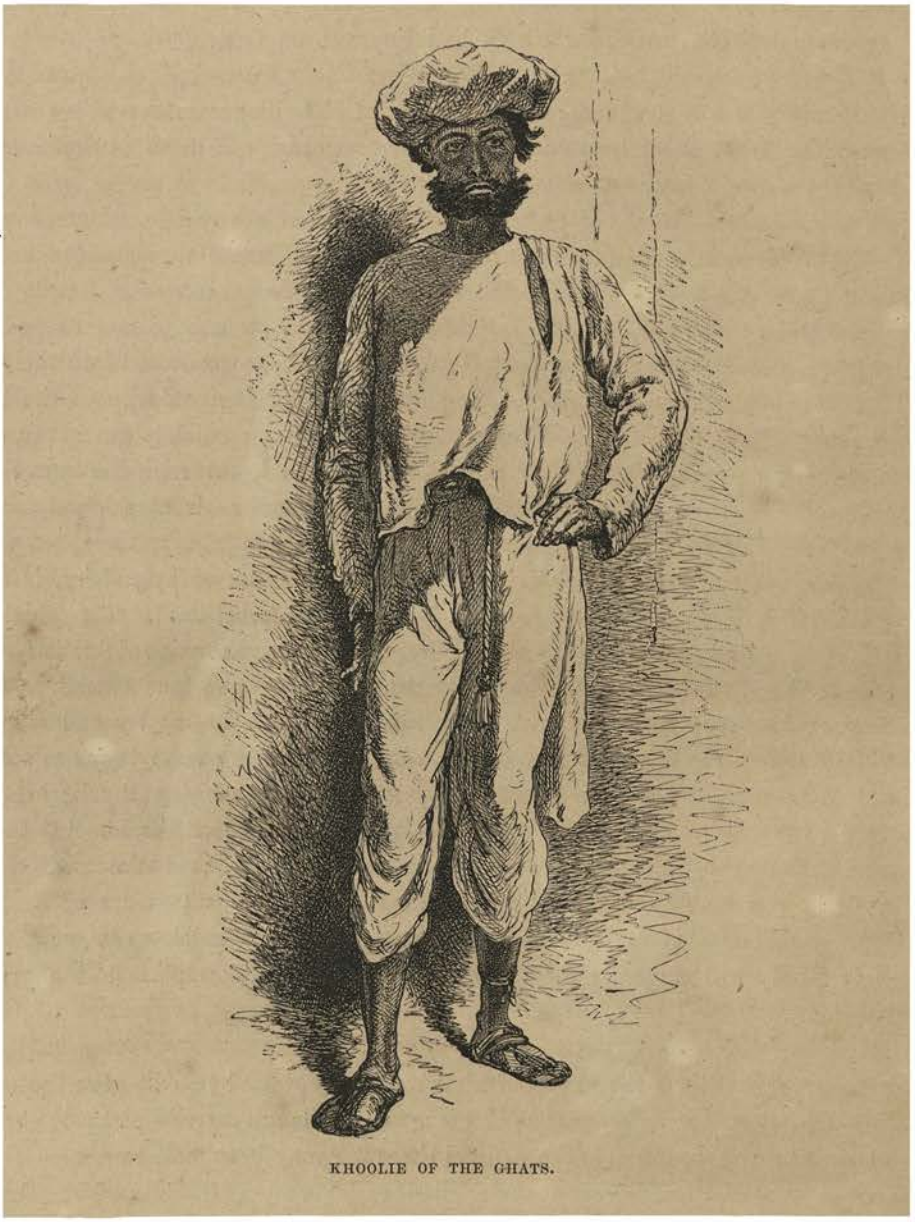
Though Khandeish is their chief stronghold, the Bheels are widely scattered, and some have become Mohammedans. In Malwar there are many Bheels divided into small communities, each under a *Rawut*. When Colonel Tod lived in this country the Rawut of Oguna could in time of war muster 5,000 fighting men. He paid no tribute and obeyed no one. On one occasion a soldier belonging to Colonel Tod's escort had penetrated into their country. He found the Rawut dead, his men abroad, and his widow sitting solitarily in the hut. He told the woman his story, and asked her for a passport. She immediately gave it in the shape of an arrow from the quiver of her dead husband, and under its protection the bearer passed in safety through the country. This symbol of power—the arrow—is a widely-spread one in Central Asia.

The "village system," such as we shall have occasion to speak of by-and-by, is developed amongst them. The *Jagla* is the village chief, the *Naik* the tribal head. Though the village watchman is theoretically appointed by the Naik, yet in reality, municipal institutions being found amongst them, the Jagla has the nomination of this important official. All of the Bheels are very drunken, yet they have the redeeming virtues of loyalty and reverence for their chiefs. Yet, on the other hand, this must be said against them: they are polygamists to an unlimited extent, and play on a terrible braying instrument, which enthusiastic Scots, who have penetrated into their country, compare to the bagpipe. Some of the Bheel tribes of parts of Bugowara, such as the Kalappuruj, Durio, Naiko, and Chowdri, are idolaters of a very low type. Their religious worship is chiefly paid to trees and stones, which are of a size above the common. So fearful of evil omens are they, that when a child, a cow, or a few fowls die, the whole family will emigrate from the village where it takes place lest a greater evil should befall them.

Warali, &c.

A Warali never mentions the names of his wives. If pressed he will give the name of a neighbour's wife, but on no condition that of his own. Girls are married at twelve or thirteen, and boys at sixteen or seventeen. The general character may be summed up from the following *précis* of a conversation between some missionaries and a Warali. The education of children consists in injunctions not to be idle, to work in the fields, cut sticks, collect manure, sweep the house, bring water and tie up the cow. What more do they need? What is the good of reading and writing? None of the Warali can do either. They never speak to the children about God. "Why should we?" they say. "Who is He? We worship Wághiá, the Lord of Tigers."

This deity is a shapeless stone, smeared with red lead and *ghee* (clarified butter), and to this image, or to the god whom it represents, they offer chickens and goats in sacrifice, break cocoa-nuts on his head, and pour oil on him. In return he preserves his devotees from tigers, gives them good crops, and keeps diseases from them. If asked how a stone can do all



KHOOLIE OF THE GHATS.

this for them, they answer—and in their answer is comprised the whole theory of "stock and stone" theology—"There is something beside the stone at the place where it is fixed. What it is we don't know; we only do as our forefathers showed us." Wághiá, on the other hand, inflicts pain on those who don't worship him. "He seizes us by the throat like a cat; he sticks to our bodies." If Wághiá does not grant their request, then he is soundly scolded—

"What! you fellow!" they say, "we have given you a chicken, a goat, and yet you strike us! What more do you want?" They never presume, however, to beat him.

They burn their dead immediately after decease, if the death happens during the day, and

A BANYAN (OR MERCHANT) OF SURAT.

if during the night then as soon as daylight returns. They see no reason why a corpse should be kept. Where the soul goes after death nobody knows; but if he dies in sin he will go to a bad place, where there is suffering, but what kind of place it is nobody knows. Good people go to Bhagaván, not to Wágḥiá, for he lives in the jungles; but where Bhagaván is, and where he is

not, nobody knows: they don't. Such is their simple theology. The tribal system prevails amongst them, and no man marries a wife out of his clan. Among these divisions may be mentioned the Ratavia, Bantria, Bhangara, Bhavar, Sankar, Pileyane, Wangad, Thakaria, Jhadava, Kharbat, Bhendar, Kondaria, Meria, &c. We will only note a few particulars about the last named.

Meria, or Mairs.

Their county is *Muirwarra,* "the region of hills," or that portion of the Aravulli Chains laying between Comulmere and Ajmere. They are a branch of the Mênas, or Mainas, and claim their descent from the last Chohan, Emperor of Delhi—a genealogy which may be well impugned. They are bold, licentious marauders, on whom the progress of ages has made but little impression. They still, as before, pursue their predatory life, though in time the advance of the British power must put a check upon their irregular habits of life—regular in their very irregularity, as the following extract from a recent [1875] Indian paper will show:—"Freebooters of the good old stamp are far from being extinct in India. Still, the Mêna robs with a skill confounding stupid honesty, and the boldness of a man fully convinced of the dignity and righteousness of his calling. That marriage procession, which the villagers on the route, with their chowkidars and policemen, are turning out to admire, is only a band of Mêna raiders bent on looting some neighbouring district. In this guise they have been known to defy detection, while traversing the British districts, Ajmere and Mairwarra, on their plundering expeditions. A week or two ago it was reported that a formidable band of them was seen prowling in the vicinity of Mount Aboo, noted for its sanatorium. According to an interesting report from Major Martin, the officiating political agent in Western Malwa, a chief rendezvous of the Mêna, bandits in that part of India, is, or was, Holkar's capital of Indore! Their plan is to enter the town peacefully one by one; lodge with their friends, who spare no pains to make them acquainted with the curiosities, the life, the trade, and the riches of the place; and to take service in the city. By these means the Mênas become acquainted with the movements of traffic, so that they are ready to follow in the rear of some costly consignment across country, on the shortest notice, and even to correspond beforehand with their distant friends. In this way the Mênas followed a treasure of 12,500 rupees [£1,250] all the way from Indore to near Oojein, where they made off with the money, after having killed one of the escort. On another occasion, they looted 40,000 rupees [£4,000], in transit from Indore to Kotah, killing three and wounding seven of the fifteen men in charge. For these offences three of the bandits were hanged, and nineteen transported for life. Major Martin likewise gives some particulars concerning the domestic arrangements of the Mênas in regard to their plundering expeditions. A dacoit who joins an expedition at his own private expense is rewarded with a full share ("tank") of the booty—the leader receiving two "tanks." But sometimes it happens that his poverty stands in the way of his going abroad for the common weal, in which case his tribesmen generally start a subscription for furnishing him with an outfit worthy of a Mêna and a freebooter. Scrupulously honest in their mutual dealings, the Mênas ordain that only half a share of the proceeds of an adventure shall be set apart for any warrior provided for as above, the other half to go to the person or persons who oblige him."

Omens and auguries are greatly respected among this superstitious people. A widow may, however, marry a second time, but in his turban, instead of the graceful palmyra palm

leaf, so much in favour with the Hindoos, the bridegroom must substitute a branch of the sacred *peepel* (*Ficus religiosa*), the sacred fig. In other respects the Hindoo ritual is closely followed even by those tribes who have embraced the Moslem faith. Divorce is obtained in the following manner:—"If tempers do not assimilate, or other causes prompt them to part, the husband tears a shred from his turban, which he gives to his wife, and with this simple bill of divorce, placing two jars filled with water on her head, she takes whatever path she pleases, and the first man who chooses to ease her of her load becomes her future lord. This mode of divorce is practised not only among the Mênas, but by the Jâts, Goojurs, Aheers, Mallis, and other Sudra tribes. 'She took the jar and went forth,' is a common saying among the mountaineers of Mairwarra." *

The Mohammedan Menâs, of course, swear by *Allah*, but those who still remain in their pristine condition invoke the names of their ancestors, the sun, or their priests, called *Nâth*, while making their solemn oaths. The Pagans devour all kinds of food, though some show respect to the cow out of deference to the prejudice of their Hindoo neighbours.

They divine luck or ill luck by means of birds, particularly the partridge and the wagtail. If, on setting out on an expedition, they hear the call of the partridge on the left, it is a sure sign that success is to follow on the footsteps of the adventurers.

Kathkuri.

The Kathkuri, or Katods, are the catechu gatherers of India, and, indeed, hence their name (from *kath*, or *cat-echu*). They are small and dark, with low foreheads and curly hair. They have the belief that they are descended from the monkeys and bears which Adi' Narayun in the tenth incarnation of Rama (*vidé* Hindoo mythology) took with him for the destruction of Rawun, King of Lanka. Him he conquered. Meanwhile the promise was made to his ursine and simian allies that in the fourth age they should become human beings. They object to mentioning the name Rama except on their death-beds, when they mutter it as softly as they can. This is a humble descent for a people belonging to a nationality rather fond of tracing their descent from "the loins of kings." Perhaps they are right. At all events, the Hindoos will not dispute it. Most of the Kathkuri clans abstain from the flesh of the cow, not because they have any religious repugnance to eating it, but simply because if they did they would be forbidden to enter a Hindoo village.

They believe in a Supreme Being, but have, in addition, many domestic deities. They practise incantation, and are accordingly held in great awe by the Hindoos, who believe that a Kathkuri can convert himself into a tiger, or indeed into any animal. This belief in their supernatural powers the Kathkuri find it profitable to encourage.

Women are equal in social position to the men. The bride chooses her own husband, and the marriage ceremony consists merely in a few twigs being placed on the heads of the couple, after which some words are muttered. The usual feast follows, with the drunken orgies so universal at all merrymakings among the aboriginal tribes of India. Most of their earnings are spent on liquor, which is sold to them by sharp Parsee storekeepers.

* Colonel Tod, "Annals of Rajast'han," Vol. i., p. 686.

The dead are burned, but if there be a scarcity of wood they bury the body with a pot of rice. The interment is, however, only temporary. After the body has been buried for a sufficient length of time to allow the flesh to decay the bones are dug up and burned. This custom is universally followed if the deceased has died of cholera Their children usually get Mahratta names on the fifth day after birth. Their huts are miserable structures, and are not allowed inside a Hindoo village, for, like the Mairs, they are abhorred by the proud conquering race. They carry their belief in their simian descent so far that almost the only animal which

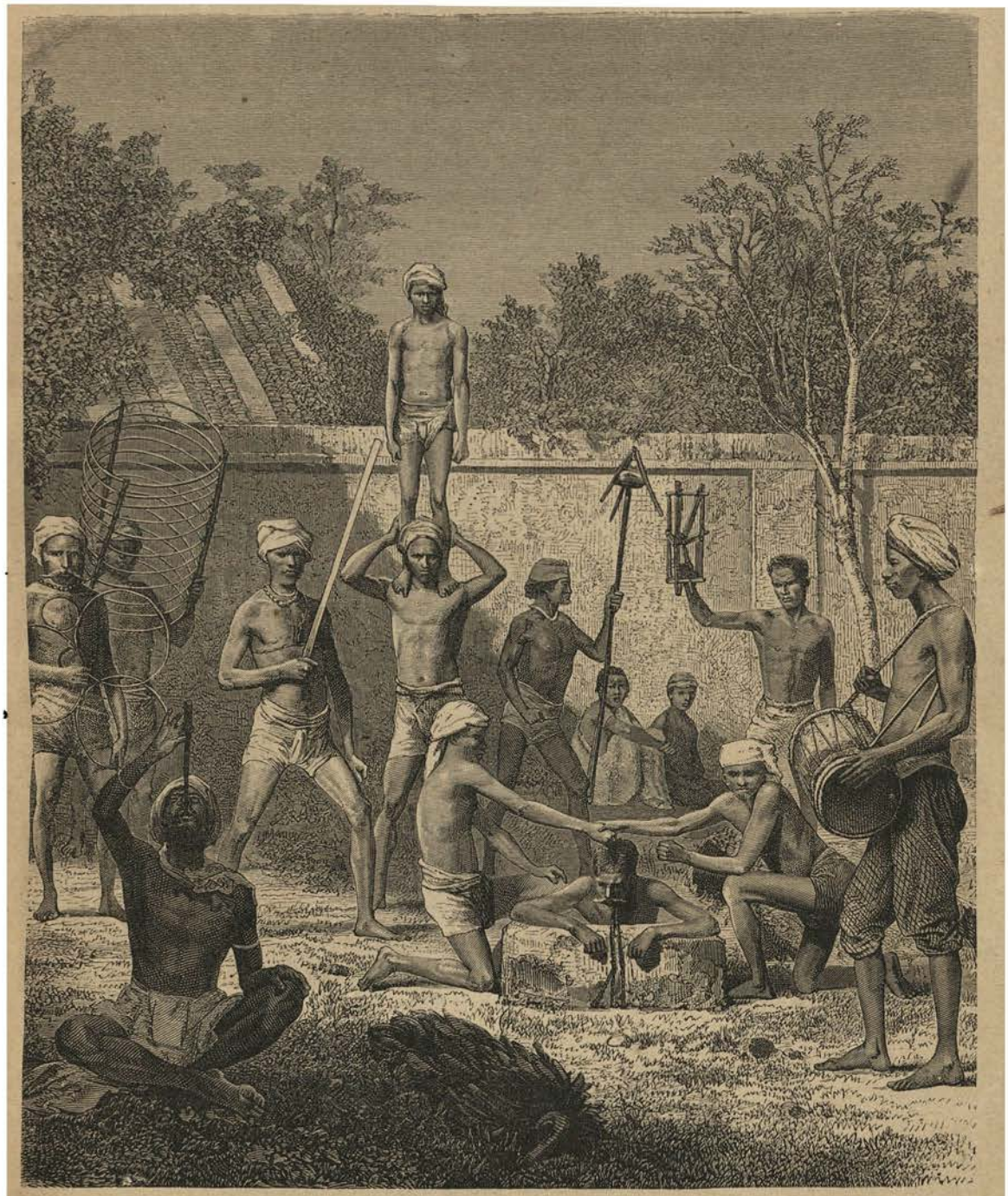
INDIAN JUNGLE.

they object to eat is the brown-faced monkey, which they declare has a soul—a soul, I suppose, of the Kathkuri type.

TODAS.

We now come to this race, which in some of its peculiarities may be said to be, from the standpoint of "curious" ethnology or anthropology, one of the most remarkable in the whole of India.* The Todas constitute one of the aboriginal tribes of the Neilgherry Hills of Mysore, and when originally discovered were said to have been clad only in leaves. They are also

* Shortt, "On Hill Tribes of the Neilgherries," "Journal of the Ethnological Society," Vol. vii., p. 230; Marshall, "A Phrenologist among the Todas" (1873), a work that is almost exhaustive of the subject, but from which space will only permit us to glean a few facts.



HINDOO JUGGLERS.

called Todowas, or Terawwis, the word for herdsmen in the Tamul language. At one time they were held in considerable respect, owing to their being considered the original tribe of the Neilgherry, and on this account the other tribes who now share their native country with them, used to pay them tribute. They are tall and well proportioned, and are, especially the

women, rather good-looking, with robust, though not classical, figures. Their limited dress need not be described. In habits and person they are all equally filthy. All of them have an antipathy to bathing, and as they anoint their bodies with ghee, which soon becomes rancid, the odoriferous nature of the Todas person may be imagined. The women are fond of ornaments. In their habits the Todas are very simple. They carry no weapons except a staff and a small axe, from which it may be inferred that they lead peaceable lives, and, indeed, chiefly occupy themselves in feeding cattle. Tobacco-smoking and the use of opium and arrack are getting very common amongst them; and their constitutions have become injured by diseases and vices which have followed in the train of partial civilisation.

But of all the customs which prevail amongst the Todas the most remarkable is that of polyandry, which means literally "many husbands," all the brothers of a family having one wife in common. We have indicated the existence of the custom amongst various nations, but it may be said to have its centre amongst the tribes of which we are speaking. The morality of the Toda women is deplorable. Chastity is almost unknown, and the marriage tie is merely nominal. Any other result from this revolting and demoralising system could scarcely be expected. When the first child is born it is fathered upon the elder brother, the next born on the second, and so on throughout the series. Yet, notwithstanding this, a Toda father is fonder of the children of the family than might be supposed, and the mother has great affection for her children. Infanticide was at one time very common, but under the English influence it has now become almost extinct. The children used to be smothered in a bowl of buffalo milk. The Todas, owing to the scarcity of women in their own tribe, were at one time in the habit of abducting females of other tribes, and even of Hindoo birth; but this custom has been discontinued. Every man must raise up children to the brother. Their government is patriarchal; their only occupation is cattle tending, and their language the Tamul.

The *marriage ceremony* among the Todas is of the most unparalleled simplicity. Intermarriage with other tribes is forbidden, and, unlike the natives of the plains, youthful marriages are not in vogue amongst them. No restriction is placed upon the women in the choice of a husband. The young people exercise their own discretion in this respect; the parents are never consulted. The wooing over, the swain leads his lady love before his blushing parents, and there and then prostrating themselves, they solicit permission to become man and wife. "Permission being granted," writes Dr. Shortt, "on the appointed day the girl is led by her parents to the homestead of her future husband, before whom she makes a graceful genuflexion, bowing her head at the same time, and he then places his foot on the fore part of her head. If there be more brothers than one they all do the same in turn. This, what we would consider rather irreverent proceeding, is with them, to all intents and purposes, equivalent to the solemn and binding 'I will' of our marriage ceremony. The placing the foot on the head is looked upon by men as a token of respect and submission, and is used on other occasions besides marriage. The bride is now asked to perform some trifling household function—perhaps to cook a meal and fetch some water—her compliance with which constitutes her mistress of the dwelling."

When a native of the Toda tribe dies, the body is gaily decked with ornaments, and wrapped in new clothes, and afterwards exposed on a bier decorated with green boughs and herbs for several days. It is then, amid wailings, borne by the relatives to the funeral pile.

One of the relatives then cuts off a lock of the deceased's hair, after which the body, with all its ornaments, is burned amid the wailing of the kinsfolk, who pile on fresh faggots. After the corpse is almost completely consumed, the fire is quenched by water thrown on it. The relatives then search for bits of bone which have escaped the "cremation:" these are carefully preserved as relics of the deceased. After this rite the men shave their heads, and the women shorten their hair. This is, however, only done by the younger members of the tribe, to denote their respect for their seniors, and is not universally adopted by all the Toda tribes, some of which only cast aside their ornaments for a time after the death of their relatives. After the body has been burned various ceremonies are practised, and animals are sacrificed to propitiate the deity and secure the well-being of the departed souls in the next world.

In former times, on the death of a Toda, his entire herd was sacrificed. Men leaped into the pen with their clubs, and the animals were beaten to death at much personal risk, for the Toda buffaloes are strong and fierce, even attacking strangers in their walks, if they incautiously approach too near to them. The British Government put a stop to this cruel practice of wholesale slaughter; and at the present time no more than one or two animals are sacrificed at the annual ceremony (for the propitiation of the deity and the peace of the souls of the dead). The whole herd was sacrificed in the superstitious belief that they were thus secured to the deceased in the next world. A similar custom prevailed among the ancient Scythians, and, indeed, is adopted by all savage nations: the sacrifice of a favourite horse, slave, or wife, is made in the hope that their services could be thus secured in the next world. The Todas believe that unless this be done, the departed soul will have no peace, and will for ever haunt the place it lived on earth. At these annual holocausts, the best and most valuable of the herd ought to be sacrificed, but the Todas growing wise in their generation, use some of the old, barren, and useless animals for this purpose. The fated animals are dragged by the horns into a ring or pit, which is surrounded on all sides by an embankment, and from thirty to forty yards in diameter, and when all the animals are secured within, the dancing is again commenced, and continued for some time. This terminates the ceremony of the first day.* On the second day the mourners (*sic*) dance round the pen wherein the animals are confined, goading and irritating them until they are in an infuriated state. The dance, as usual, terminates with a feast. The ashes of the deceased are mixed with water from the nearest stream, and sprinkled on the stakes which guard the entrance of the inclosure. The ground in front of the inclosure is broken up, and a new cloth is laid over it. The mourning kinsfolk and friends approach the spot with their heads and faces concealed under their mantles, pick up handfuls of the loosened earth, which they throw into the inclosure three times, and the same number of times in the cloth, all the time exhibiting demonstrative grief and sorrow. After this, two or three men rush into the inclosure, and drag out one by one the fated buffaloes to the front of the newly-erected hut. Here they are brought forward separately, securely held by three or four strong men, and struck a powerful blow with a small axe by a kinsman of the deceased, the blow generally proving instantaneously fatal. Sometimes the mantle containing the relics of the deceased is brought to the scene of slaughter, and sprinkled with the blood of the animal

* Shortt, *lib. cit.*, 246.

first killed, and a requiem sung over it. The carcases of the animals are dragged to the inclosure of the pit, and their heads laid upon the cloth spread in front of it. The men prostrate themselves on these dead bodies, cry over them, and in a piteous manner fondle, caress,

HINDOO TEMPLE AT SARWAR.

and kiss the face of the animals, in which they are joined by the women, who set up a howling lament, and add to the impressiveness of the scene. The Kotars and Kurambas (two of the Neilgherry tribes) come in for the carcases. On the third and last day of this great festival the hut is burned by the women, and it is believed that hut and buffalo are safely transferred to

the spirit of the deceased in the next world—wherever that is, according to Toda theology. They have many deities, one of the chief of these being the "bell god," which is hung round the neck of the best buffalo in their herd, and to it they offer prayers and libations of milk. The "hunting god" follows next in rank; to him they pray for success in the chase. The sun is also worshipped as a deity. On religious matters they have no very explicit ideas. The transmigration of souls they believe in; but how the soul transmigrates they cannot exactly say.

VIEW NEAR PONDICHERY.

Perhaps this latter belief is only one of the scraps of Hindoo theology which they have picked up since they came in contact with that race. Like all the aboriginal tribes of India they are firm believers in prognostication, omens, and witchcraft, their credulity rendering them an easy prey for the tricksters of the Kurumbas and Irulas, who pretend to practise the black art. One of the strangest features of religious life among the Todas are the sacred groves, few of which now exist. In each the presiding genii are a kind of monks who are attended on by *kavilals*, or "watchmen." These watchmen tend the sacred herd, which is kept in the grove for the use of the holy men. The bell-bearing buffalo of this herd is not allowed to be milked; the calf consumes its milk only. Some of these monks, or "palals," are married men, to whom

even the limited share of married life, which falls to the share of the Toda Benedict, has become distasteful. After his choice of a monkish life has been made, the candidate throws off his garments in token of having for ever renounced the world and all its joys and snares. After this he resorts to a sacred place, and undergoes a certain amount of bathing, and other such austerities in Toda eyes, until he becomes fitted for taking the place in the religious world to which his assumed piety entitles him. These sacred places are looked upon with great awe; no female is allowed to approach them, nor can even any male member of the tribe hold any converse with the monk or his "watchman" until special permission has been first obtained. Even then his conversation must be carried on at a distance, and not face to face in a familiar manner with the hermit. He is avoided in superstitious fear, and if by chance anyone meets a palal he prostrates himself before the holy man with the most abject awe and respect, considering himself honoured if with the most humble obeisance he is allowed to speak to him. If the palal asks for anything it is immediately handed over to him. Altogether his power is unlimited in the tribe, and it is said that if a blameless life and habits of great simplicity and frugality be any claims to the respect of a tribe now so immoral as the Todas, the palals are not undeserving of the honours paid to them. Of late years, however, the power of the pious monks has considerably lessened, owing to the fact that their followers are getting weaker than in times past in their belief in the supernatural power of these holy men, who made others all but worship them. The monks, it may be added, never accumulate any property for themselves or family; any funds which they may become possessed of they invest in buffaloes, which remain the property of the *terriari*, or "grove." The *kavilal*, or watchman, must also undergo a certain ceremony before he can become initiated in his duties, and can resign his office at a month's notice. If, however, he wishes again to resume it, he must undergo a second ceremony. The *poojary*, or village priest, is another religious functionary, who has also to undergo much mortification of the flesh before he can attain to this dignity. He is also attended by a menial, but on the whole his duties are rather commercial than ecclesiastical. In other words, the poojarg is the village dairyman. Probably under a belief that he might exercise but little moderation if sorely tempted while discharging the duties of his office, he is not allowed to touch milk. But, again, on the other hand, he may have as much butter as he requires. Like some other great officials he sometimes discharges the duties of his post by a deputy; but both himself, his deputy, and his attendant are paid by a village tax of buffaloes. All the dairy operations of the village are regarded as sacred, and can only be performed at stated times. Thus milk is drawn from the buffaloes before sunrise, or after sunset. Butter, and after this ghee, are made. The latter is not only used as food, but is also employed for anointing the head and other parts of the body, and for burning in lamps.

Their hamlets or *munds* usually consist of five buildings or huts, three being used as dwellings, and the other two as farm buildings, the dairy building being also the village temple. Into it no female can enter. No strangers are allowed to approach it, for fear of offending the deity who presides over it. The only persons allowed to go at all times into this sacred building are the boys of the family. The cattle pens are circular inclosures, into which the buffaloes are driven at night.

Dr. Shortt states that the Toda women bear as many as from four to twelve children, and that the scarcity of children is owing to the hill climate being inimical to infantile life. It

is said that (polyandry and vice notwithstanding) the tribe is rather on the increase. Finally, it may be added that there is little or no ground for the belief entertained by some ethnologists that they belong to a different stock than the other "Dravidian" or aboriginal tribes of India. Any peculiarities in their habits, customs, language, religion, costume, or ethnological features, which have been supposed to support this view, will be found, when analysed and compared with those of other Indians, to be more imaginary than real.*

KURAMBAS, ETC.

We have dwelt so long on the chief tribe of the Neilgherries that we can devote but a few lines to the other tribes of this range.

One of the chief tribes is the *Kurumbas*—a word meaning mischief—their character for neighbourly conduct not ranking high in the esteem of their fellow-countrymen. In appearance they are small in stature—reaching only a little over five feet—uncouth, and squalid in appearance; their matted hair, and almost naked bodies, adding to the wildness of their aspect. They have scarcely any beard, moustache, or whiskers, and they are usually "sickly-looking, pot-bellied, large-mouthed, progunthous, with prominent outstanding teeth, and thick lips; frequently saliva dribbles away from their mouth." They are very agile—climbing and descending hills, trees, or rocks, with the greatest activity. The Todas calls them "Curbs" or mountaineers, and exact certain services from them. Both men and women are fond of bracelets and other ornaments made of iron, brass, seeds, shells, glass beads, or even of plaited straw. Their dwellings are very rude and contain no furniture, only a few cooking utensils, and other vessels of bamboo, &c. They grow a few vegetables, and cereals, and possess some plantains, mango, jack, and other fruit-trees, but their agriculture and horticulture are at a low stage. They are said to have no marriage ceremonies, but this is scarcely correct. This ceremony is certainly not elaborate, but at the same time is an actual marriage rite. The young couple guided by their fancy cohabit together, but after some time they will give a feast to their friends, and promise publicly to live together as man and wife. A few of them will even use some of the Hindoo ceremonies, but this is only done among the extreme fashionables who have been to the plains. The rustic home-staying folks do not encumber their marriage by any such new-fangled foreign additions to them. The Hill Kurambas officiate as priests to the Badagas, another large tribe who inhabit the same range.

No ceremonial and no cultivation can be carried on by the Badagas without the presence of a Kuramba. It is he who, with many unmeaning ceremonies, sows the first handful of seed, and it is he who must gather the first sheaves. After this the Badagas follow up and complete the harvest. If the cattle should become attacked by the murrain, or the fields get blighted, a Kuramba must be called in to propitiate the offended deity. A Kuramba also officiates at marriages and funerals, and as a witch-doctor, who scares off the fiends that haunt the night; he is also believed to practise the black art himself. No Badaga would dare to meet a Kuramba alone; he would flee from him in terror as from a wild beast, and be almost dead with fear until he got into a place of safety. A Kuramba is also the professional musician at Badaga merrymakings; as a player on the tom-tom or flute he bears a high

* Shortt, *lib. cit.*, 256.

reputation. On festive occasions the Kurambas, as well as the Kotars and Irulas, are invited to receive their share of the sacrificial offerings.

To support the Kuramba officials in these miscellaneous offices the Badagas pay, every time the services of one of that tribe is required, four annas (6d.) for every yoke of oxen they employ. Sometimes the Kurambas engage as labourers, and are very expert in felling timber and other kinds of manual labour. They are also skilled in hunting the wild animals of the jungle, but with all their means of livelihood they are frequently so hard pressed that they have to descend to the villages and beg a little food in exchange for performing any odd jobs which they may be put to do. It thus appears that though they are greatly respected, yet the localities they inhabit are so unhealthy that it is commonly said that if a member of any other tribe happened

TRAVELLING IN THE MADRAS PRESIDENCY.

to sleep in one of their villages he would be sure to contract and die of a virulent kind of endemic fever. Their ideas of a god or of gods are very rude. Sometimes they offer up gifts of flowers, fruits, or sacrifice a fowl, sheep, or goat, to any stone, tree, or ant-hill, or pay divine honours to any locality to which they may take a fancy. Yet—as might be expected—they are grossly superstitious. They hold in respect and make offerings to the cairns or cromlechs (built of huge stones) found on the hills, [illegible] they do not know the origin of them.

The *Kotars* employ themselves in agricultural labour, or as handicraftsmen of various kinds, and perform all the menial offices required by the Todas and Badagas, to whom they act as barbers, washermen, &c. The Todas they acknowledge as the original lords of the soil, and pay them an annual tribute. In their turn they exact taxes from the Badagas in return for the services rendered to them. Next to the Todas, whom they claim to have followed next in time to these hills, they hold the best lands, and have the privilege of selecting any ground they choose when they wish to extend their holdings.

In appearance the Kotars are well-made, and in complexion rank among the fairest-skinned of the hill tribes.

Their religion is a rude idolatry, their worship being centred on uncouth images of wood or stone, on a rock or tree, in a secluded place, or on some similar object, though their usual place of worship is in a "temple," or shed, set apart for the purpose in each of their little villages. No image is here visible, but they have some vague notions of the Hindoo gods, believing that these temples are dedicated to Siva and his wife. They hold an annual feast in

AN OLD SIKH.

honour of their gods, which is "one continuous course of debauchery and licentiousness extending over two or three days."

As a rule, they marry and live with one wife. They possess a few small cows, but no buffaloes; it is rarely that they milk their cattle, but leave it all to the calves. They are the most industrious of the hill tribes, and the only one which possesses anything like such an extensive knowledge of handicraft.

Yet, as a counterpoise to this intellectual ability, I must not omit to note that in their persons they are filthy in the extreme, and in their habits are no better than the Hindoo Parians of the plains. Carcases which are putrefying they will gloat over, and eagerly eat. They are also very drunken, and in the absence of spirits resort to opium-

eating. In 1847 the Kotar population numbered only 307 souls, but in 1867 they had increased to 802.

The *Badagas* are a race of comparatively fair-skinned agriculturists, divided into eighteen sects or castes, each of which has its own ceremonies and peculiar social distinctions. Long betrothals before marriage is their rule. The wedding itself is celebrated with considerable pomp. In religion most of them are strict Hindoos, and one section of them are vegetarians. If a woman wishes to separate from her husband she can do so, and marry again, but she must relinquish the children to her husband. Changing husbands and wives is a very common custom, and though this loose morality has led to much mischief, yet it must be acknowledged that the women are, as a class, more chaste than those of most of the Indian hill tribes. In many of their ceremonials they agree with the Hindoos. They numbered, in 1867, 17,778 souls, distributed over 4,071 houses.

The *Irulas* live in scattered retired communities, occupying themselves in collecting wax, gum, dyes, and other products of the jungle. They have very confused religious notions, mixed up with some infused ideas of the Hindoo mythology. They number over 500.*

Naicks and Reddies.

Among the numerous aboriginal tribes of Southern India, I can only find space for the names of the two at the head of this paragraph, and even then they are only given to illustrate a most peculiar custom prevalent among the latter. "A young woman of sixteen or twenty years of age," writes Dr. Shortt, "may be married to a boy of five or six years. She, however, lives with some other adult male—perhaps a maternal uncle or cousin—but is not allowed to form a connection with the father's relatives. Occasionally it may be the husband's father himself, that is, the woman's father-in-law. Should there be children, they are fathered on the boy husband. When the boy grows up, the wife is either old or past child-bearing, when he in his turn takes up with some other boy's wife in a manner precisely similar to his own."† The Paravers, who are fishermen, the Malai Araser, or "hill kings," the Chucklers, or cobblers, a tribe low in the social scale, the Maravers, Shaners, Vellalers, Chenchoos, Khonds, Wodders, &c., are among the other wild tribes of Southern India.

Khonds, &c.

Passing over many tribes which space will not allow us even to touch upon, we may say a few words about the Khonds (Figs. on pp. 20, 21), whose addiction to human sacrifice we have already spoken of (Vol. iii., p. 295). In addition, this tribe is in the habit of killing their female children—the reason given being that they are too poor to support useless mouths, and that the women are just so much dead stock on their hands, as they do not marry within their tribe, but seek their wives at a distance. Sometimes both male and female children are killed, a priest deciding by divination, as soon as the child is born, whether it is to be allowed to live. Death is accomplished by the child being buried in a closed jar. Before the

* Shortt, "Transactions of the Ethnological Society," N. S., Vol. iii. (1865), p. 373.

† "Journal of the Ethnological Society," Vol. vii., N.S., p. 194.

grave is closed in, a few flowers and some rice are laid on the lid, and after it is filled up a fowl is sacrificed on the grave. The Khonds are skilful hunters, not hesitating even to attack the bear with their powerful axes, which they use with such fatal effect in their own intestine wars—or rather desultory attacks and skirmishes. They are very proud, refusing to sell any of their land to strangers, and will even hesitate to barter. Warfare and agriculture are the two employments considered worthy of Khondish dignity. Rude images, to which worship is paid, seem to be the material representation of their gods, but the Meriah sacrifice (Vol. iii., p. 295) is the stronghold of their religion. One of the most extraordinary beliefs prevalent among the Khonds is that of certain persons being able to convert themselves into tigers. These impostors work on the fears of the people, declaring that if they are not supplied with food and clothes they will, out of mere necessity, be forced to transform themselves into tigers and carry off the cattle.

Among the Khonds the widely-spread custom of marriage by force prevails. The bridegroom snatches up his bride, while her friends pretend to pursue them, and attempt to recapture her. He is, however, protected by a *posse* of his friends, who take care that the bride remains in the possession of her lord. His own village reached the pursuit ceases; the bridegroom goes quietly to his house with his wife, while the pursuers as quickly return to theirs.

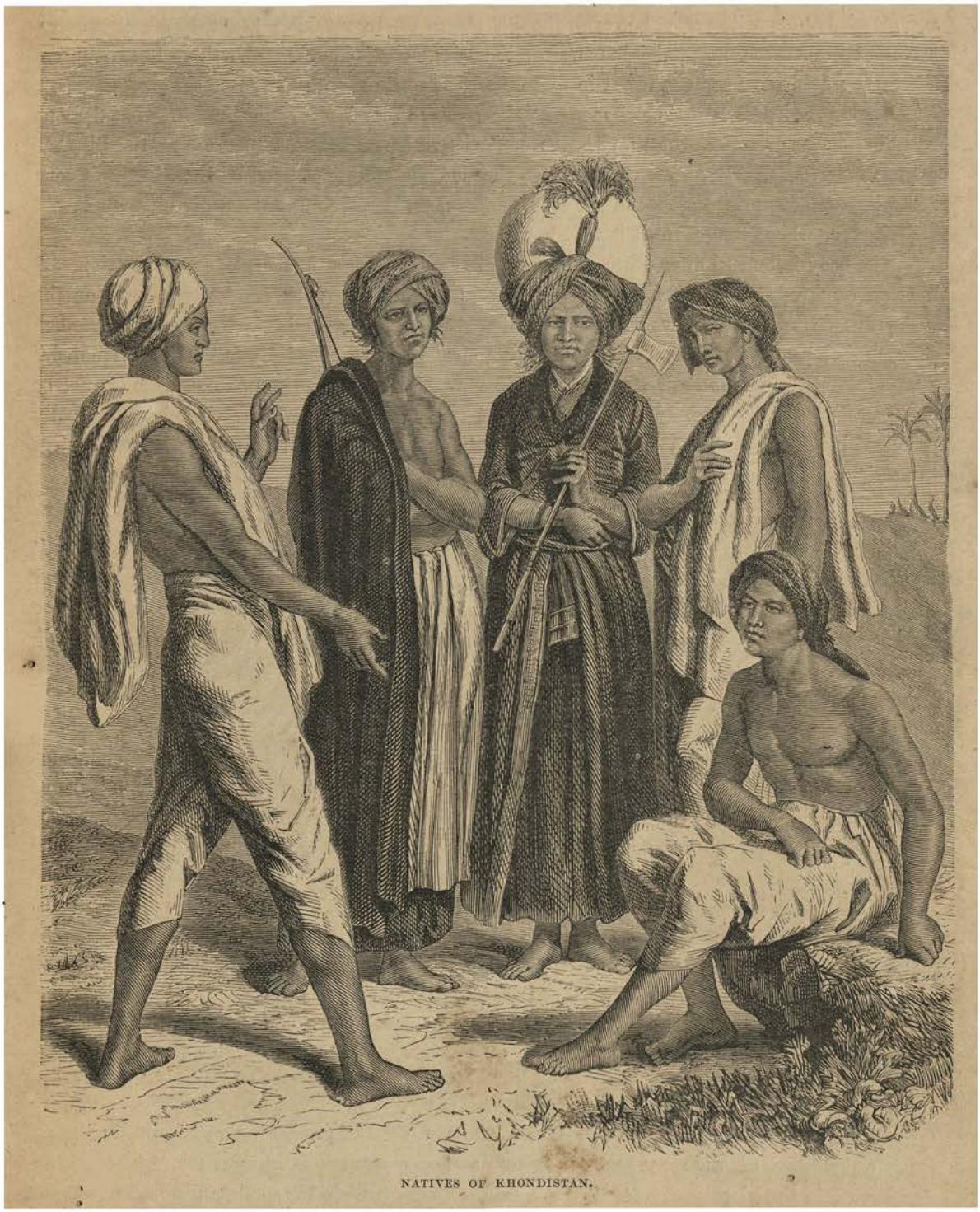
In Khond morals, according to Captain Macpherson, to whom we are indebted for the greater portion of our knowledge of this strange people, the nine cardinal sins are: (1.) To refuse hospitality. (2.) To break an oath or promise. (3.) To speak falsely, except to save a guest. (4.) To break the pledge of friendship. (5.) To break an old law or custom. (6.) To commit incest. (7.) To contract debts, the payment of which is ruinous to a man's tribe, the tribe being responsible. (8.) To skulk in time of war. (9.) To divulge a public secret; while the three chief virtues are: (1.) To kill a foe in public battle. (2.) To die in public battle. (3.) To be a priest.

Every Khond is proud of his pedigree, and at their feasts a long list of ancestors is invoked. *Dii Minores* and *Dii Majores* they have in abundance, but still they believe in their forefathers having the power to intercede with Dinga Pennu—the judge of the dead—for their descendants, who are temporarily in need of their services.

The *Gonds, Carwars,* and *Sowrs, or Sowrahs,* are neighbouring tribes of the Khonds, but with this mention we must pass by the first two. A few words on the latter may not be out of place. The Sowrahs are rather good looking, but the women are fond of a multiplicity of nose-rings, which disfigure their comely countenances. The men, though slightly built, are strong and athletic, and their faces have a very Tartar-looking expression. Mr. Hooper thus describes a Sowrah marriage:—"A young man, or his friends for him, having selected a bride, messengers are sent to her parents, and finally the young man goes, bearing a pot of toddy, or other present. If the consent of the parents is obtained, the ceremony is commenced by fixing three posts into the ground, between which the bride and bridegroom, with their respective friends, assemble, and a feast is commenced at which nearly every person gets drunk upon toddy. The bride and bridegroom sit together, while turmeric water is poured on their heads. Presents of cloth, beads, rings, &c., are exchanged; fowls, and if possible, sheep are sacrificed to propitiate the demons, and the flesh is then cooked, made up into balls with some

KHONDS EDUCATED BY THE ENGLISH GOVERNMENT.

sort of grain, and distributed among the party. On these occasions they all join in a dance which seems to consist principally in hopping from one leg to the other, at each movement snapping their fingers, and uttering an ejaculation, while at intervals the whole of the dancers



NATIVES OF KHONDISTAN.

come bumping together and then separate. If the parents of the bride refuse to consent to the marriage, it frequently happens that the friends of the bridegroom watch their opportunity, and if the girl is found alone, they seize and carry her off. The relatives of the girl then pursue

and attack the opposite party, but even though successful in retaking her, they are prohibited by their customs from giving her in marriage to any one else. Should such a thing be attempted, the party would have to fight it out in a more serious manner with bows and arrows."

Their religion is like that of many of the ruder hill tribes of India—nothing but demon-worship—in other words, the propitiation of devils who are supposed to cause all the ills that man is heir to. At the season of harvest the demons are propitiated by little heaps of corn being laid before upright stones in the fields, and supposed to represent the divinity whose aid is desired, or whose vengeance it is well to avoid.

The body is burned after death, and a small hut erected over the place of cremation. A libation of "toddy" (or fermented palm juice) is then with much ceremony poured on the grave five days after the event, and a similar rite, accompanied by a feast and a drunken debauch, is repeated at the end of the first and fourth year after the body has been "cremated." Absolute truthfulness is their great redeeming virtue, and the practice of infanticide cannot be classed among their vices. It is practically non-existent. The Meriah sacrifice is not actually practised by them; but they are said to be sometimes in the habit of travelling long distances to participate in it.

Ghoorkas.

The Ghoorkas are chiefly remarkable for the curious knife known as the "kookery," which has from time immemorial been used by them. It is carved in both the hilt and blade, and is a weapon of such an effective character that it can be used equally well for stabbing and cutting. The mere weight of it renders a wound by it a terrible gash. A skilful Ghoorka swordsman can with the "drawing cut" employed by broadswordsmen send this murderous weapon sweeping through flesh and bone.

The Ghoorkas are a race of fierce soldiers and hunters, who have proved themselves valiant and dangerous enemies to us in our border wars in India. Fearlessly they will await the spring of a tiger, when agile as monkeys they will spring aside, at the same moment adroitly drawing the "kookery" across the tiger's throat, when, by the combined force with which the blow was struck, and the impetus of the animal itself, the *coup de grâce* is given, and in a flood of blood the treacherous tyrant of the Indian jungle lies dead at the Ghoorka's feet. Generally, the death of the tiger is not accomplished by one blow, but by several delivered over its paws, neck, or back (severing the spine), at each spring of the infuriated beast; but this only shows the cool courage of the hunter more than if he were able by one stroke, instigated by despair, to level his enemy with the ground.

A necklace of tigers' claws and teeth is the most coveted ornament which a Ghoorka kookery hunter can possess.

Wild Tribes of the Deccan.

In the wild jungles and recesses of the Deccan, rarely seen by the more civilised races, exist a number of rude savage tribes, of a fierce, atrocious disposition, whose nature assimilates to the gloomy character of the scenes among which they exist, and in whose heart there seems to lurk malignant passions, to which the gallant tribes, whose homes are on the hills, seem strangers.

Such are the *Baydaru*, or hunters of the Mysore, wild tribes of jungle hunters and

plunderers, who under Tippoo Sultan were employed as irregular troops.* There are also several other smaller and more peaceable tribes, who wander through the great forest seeking beeswax, lac, and wild honey, or who pasture flocks of goats or cattle.

The *Goolás*, or herdsmen, originally a wild tribe, are now chiefly in the employment of the rich inhabitants of the cities and towns, who find them useful as herdsmen. They have no firearms, and trust to the fires and the noise they raise for protection against the wild animals which may attack their flocks.

The *Cad' Curubaru* is a rude tribe of the Carnata: wild men covered with rags, without dwellings, with matted hair and savage haggard features.

They hire themselves out as herdsmen, and show courage in repelling the wild boars with slings, and the elephants by dashing burning torches against their huge limbs. Should they once show a lack of nerve, the elephants would trample them to a pulp. Though thus courageous at night, and, as it were, in their proper element, they are during daylight as timid and as much afraid of the elephant as are the other Indian tribes. The animal, however, of which they are most afraid is the tiger, against which their torches are but a poor protection. The only time they ever erect huts is when they are in a district infested by these animals: but even then the poor walls of mud structures such as they rear afford but an indifferent shelter against tigers maddened by hunger and the taste of blood.

The *Soligas* of the Cavery, the *Eriligaru* of the mountains between Coimbatore and Malabar, &c., are among the other wild tribes of this region, which might be described did space permit. There are also various tribes of outcasts.

The *Niadis* of Malabar may be classed amongst these. So impure are they looked upon that even a slave will shrink from touching them. They speak in a rough bawling voice, acquired by being long compelled to shout to those whom they wish to address, owing to the fact that nobody will approach within ordinary speaking distance of them. They perform no regular labour—the only thing approaching to it which they will consent to perform being to drive birds and wild hogs from the crops, or as "beaters" for game. The flesh of tortoises and crocodiles they esteem delicious food. They wander about begging in small troops, avoiding the frequented roads, and setting up a loud howl, like so many hungry dogs, "when they sight a traveller." If the traveller be excited by compassion he will leave on the ground his gift to them. After he has departed they will approach and appropriate it. They go almost naked, and when stationary erect a few rude huts to shelter themselves from the storm, in the most remote and unfrequented places they can find.

They bury their dead, and sacrifice in the month of March to a female deity, or demon. They have no marriage ceremony, but each man has one woman to whom he clings, and infidelity on the part of either is unknown. "The shepherds and their families of Mysore," writes Dr. Buchanan-Hamilton, from whose narrative we have condensed the foregoing remarks, "live with their flocks. The men wrap themselves in a blanket and sleep in the open

* Buchanan—Hamilton's "Journey through the My ore," &c.; Vol. i., pp. 179, 278.

air among the sheep. The women and children sleep under hemispherical baskets, about six feet in diameter, and wrought with leaves, so as to turn the rain. At one side a small hole is left open, through which the poor creatures can creep, and this is always turned to leeward, there being nothing to cover it. I have not in any other country seen a habitation so very wretched."

GIPSIES, ETC.

Wandering over India, without a locality to which they attach themselves in particular, are tribes of *Gipsies*, or, to give them the Persian name by which they are known, *Bazighurs*—"players or actors"—who are divided into seven castes which it is unnecessary to particularise,

NATIVES OF THE DECCAN.

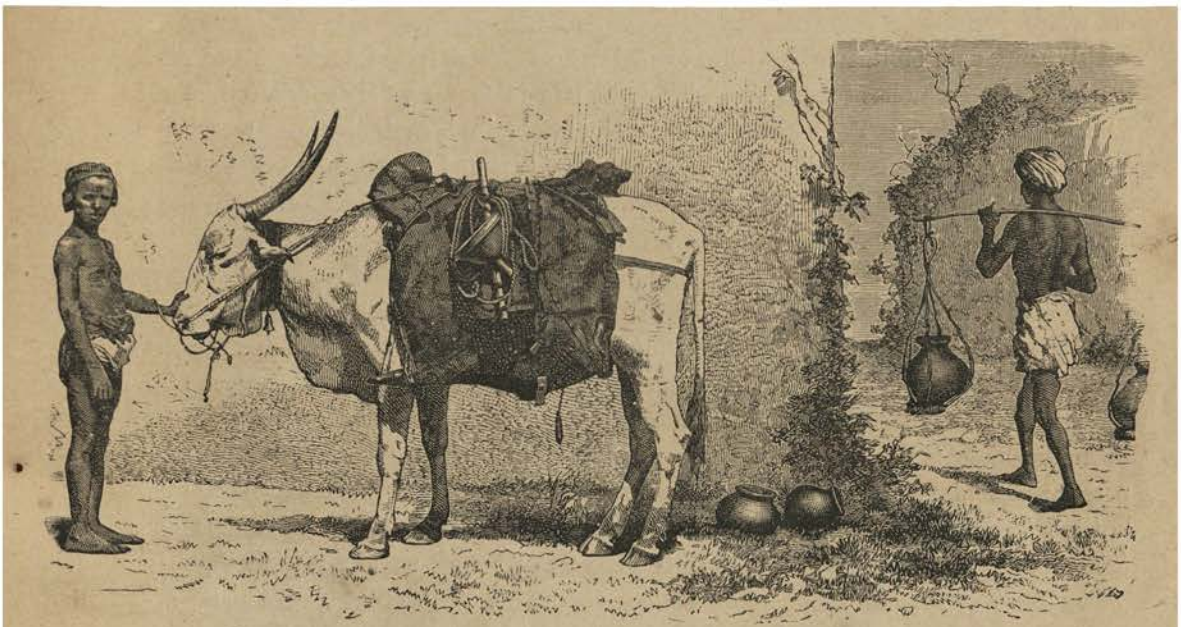
as these divisions all resemble each other, intermarry, and profess to be branches of one and the same family. They are the troubadours and mountebanks of India, and profess to derive their notions of morals and religion from the songs of Kubeer, a weaver poet of Persia. They are nominally Mohammedans, and are said to look upon the famous Persian musician, Tusaine, as their tutelar deity. In their morals and manners there is nothing to be admired; the women supply some of the Indian dancing girls; the men their fair quotum of great and petty rogues. Need anything more be said?

The Gipsies of India are however remarkable from the fact that they have wandered into almost every country, and may be as well studied under an English hedgerow as on the palms of India: the same swarthy features, treacherous, snaky black eyes, trades, and vices, and even traces of their ancient language are there. When we sketch the European populations there will be a fitting opportunity to study these strange wanderers from the East, for their Indian origin has, in the opinion of the best authorities, been perfectly established.*

* Harriot on "The Oriental Origin of the Gipsies," "Transactions of the Royal Asiatic Society," Vol. ii., p. 518—558; Sir W. Jones on "The Borderers, Mountaineers, and Islanders of Asia," "Works," Vol. iii., pp. 170, 171, &c.

Lepechas, Dufflas, etc.

There are numerous other wild tribes in India, but a description, however brief, would take up so much of our space, which must necessarily be devoted to other races, that I forbear to enter upon their consideration. Nor in a general work on ethnology is a great deal lost by the adoption of this course. With the difference of a few habits, &c., the general character of one tribe is not widely different from the other. The tribes on the Himalaya frontier are as much Thibetan in many cases as Indian, and in many cases they may only be wild Hindoo tribes, perhaps not aborigines at all. It is only for convenience that they are



WATER CARRIERS.

introduced here. Take, for example, the tribe in the vicinity of Darjeeling, a favourite station on the foot-hills of the Himalayas.* Some of these tribes exhibit enormous muscular development of the lower limbs, and men and even women are able to carry loads from 200 to 500 lbs. over the most difficult roads. Some know the use of letters; all weave strong cotton cloth, grow Indian corn, rice, and other grains, breed sheep, goats, cows, and ducks, and other fowls. Salt is greatly run after by them, as Thibet is the only source of supply. They have no towns, and except in Nepaul there are no artisans amongst them. They are poor agriculturists, speak many languages, are generally liked by Europeans, and as a rule are well disposed to the English Government. With the exception of the Lepechas, all are rather ill-favoured or ugly, and they are short in stature, have straight black hair, high cheek-bones, small eyes obliquely set, and low noses.

The Khus, Majars, and Gooroongs are mixed races, Hindoos with lax notions of castes, mountaineers, and good soldiers. They speak a dialect of Sanscrit, viz., Parbattia, a Hindi dialect.

* Campbell on "The Darjeeling Tribes," Transactions of the Ethnological Society, Vol. vii., p. 144.

The Bhoteas, Lepechas, and Moorinis are Buddhists of Thibetan origin, and speak a language of that character.

The Limboos, Kirántis, Sunwars, Chepangs, &c., are not fond of soldiering. The Limboos are Thibetans, but though Buddhists they are only nominally so. It is, indeed, difficult to say to what religion they belong. The Thâroos and Dhanwars are Buddhists, or Mohammedans, as circumstances may incline them. The names of the other tribes are Bátur, Kebrut, Amáth, Máraha, Dh'anook, Dorus, Koches, and Rajbungsis. In all eight languages were in daily use by Dr. Campbell's officers, who had to come into contact with them. We will only indicate a few points in regard to the Limboos, as types of the whole.

When a man of this tribe wishes to marry he sends a friend to the house of the young woman on whom he has set his eye, with from two to four rupees to render him all the more welcome as a visitor. The consent of the parents obtained, preliminaries are concluded. The rest of the purchase-money, about ten rupees, or one pound sterling, is paid, and the ceremony goes on. The young people are seated side by side, sworn to connubial fidelity by the priest, who now places a hen in the hands of the bride, and gives a cock to the bridegroom. A plantain leaf is laid on the ground between the birds, the priest meanwhile repeating some words, cuts off the cock's head first, and then the hen's, directing the streams of blood on the leaf, where they intermingle. If the blood spreads into fanciful shapes of flower-like patches, it betokens good luck and happiness to the parties, but if the blotches are large it is an omen of evil. The ceremony being ended, the friends of the pair are feasted, and at the time previously agreed upon the bride is carried home. The poverty of the bridegroom, however, often renders it necessary for him to remain with his wife's father for some time, and he becomes his slave until by his labour he has redeemed his bride. A poor man generally gets over all his preliminaries in one day, but a wealthy one is seldom let off under a week. Children born out of wedlock, supposing the parents belong to different tribes, are thus treated:—The boys become the property of the father on his paying the mother a small sum of money, when the child is named and enters his father's tribe. Girls remain with the mother and belong to her tribe. Before a person dies a gun is fired to give the gods due intimation that another colonist of the land beyond the grave is on his way thither. They burn their dead.

On the hills on the Northern border of Assam live the *Dufflas* and *Abors*. The facts respecting these tribes which follow I cull from the letters of a correspondent of the *Pioneer*, an Indian newspaper:—

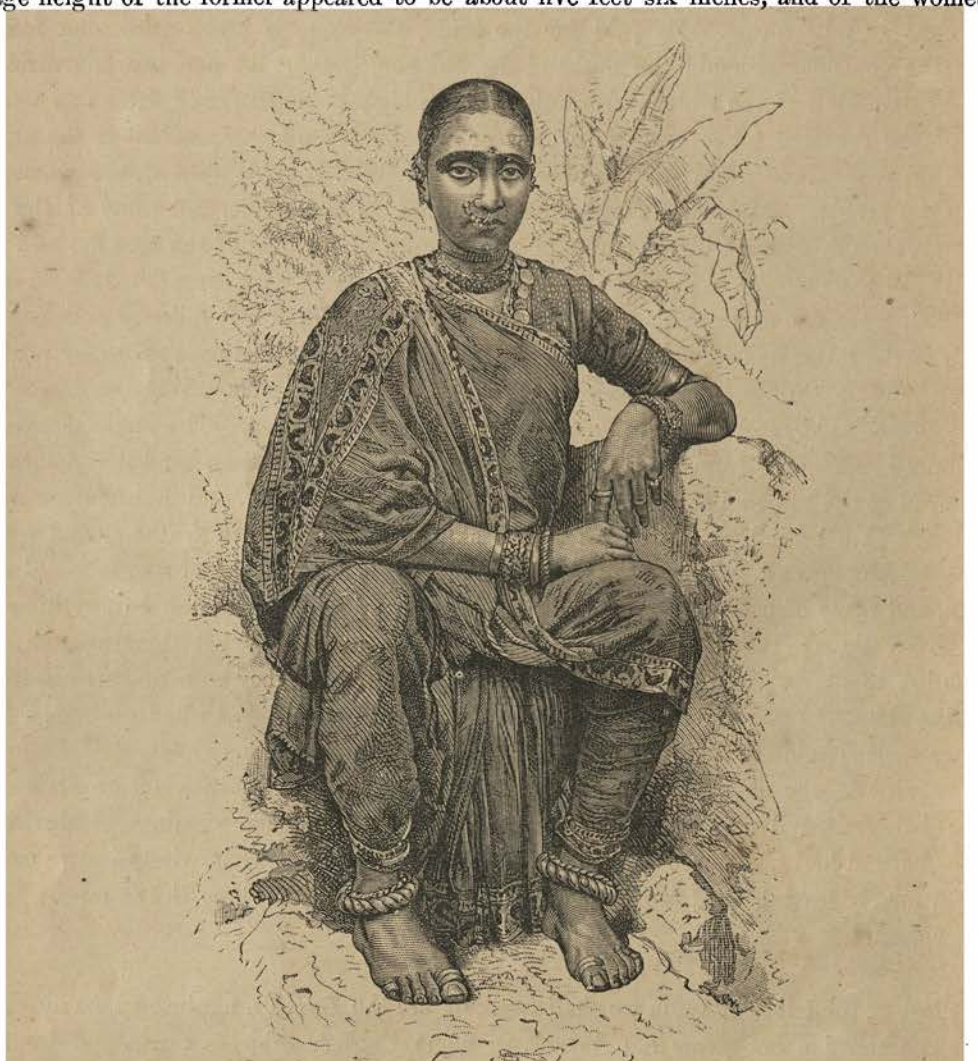
"The Dufflas proper live in the hills north of the Durrung and Luckimpore districts, and are divided into two classes, viz., the Tagin-Dufflas on the east, and the Poschim-Dufflas on the west. . . . . Their country being contiguous to that of the Abors, they may be almost classed as one race, the only distinctions apparently being that the Abor tattoo their faces, the Dufflas do not; the Abors eat snakes, the Dufflas do not. The chieftains of both are called *gams*, the slaves and lower orders *katimorias*. There is no form of government in the land; each village, and indeed each family, being independent of the other. However, in every village there is generally a head *gam*, who is looked on as chief. . . . . All the

customs of the Dufflas are primitive. They still continue to practise various ordeals to bring home conviction for alleged crimes—such as the ordeal of touch in theft cases, the accused being made to plunge his arm into boiling water, or to touch hot iron, when, if innocent, he is supposed to get off scathless. The marriage ceremony is of the simplest. A certain sum, or its equivalent in mitton (bison), is paid for the bride, and there is a big drink and feast to celebrate the occasion. Should the husband die, the son, if there be one, can do a stroke of business by disposing of the widow, his mother, to the highest bidder. If there be no son, the brother of the deceased takes over the widow or widows, there being no limit to the number beyond what a man can afford to purchase. When a fight is contemplated, the women are hidden in the jungles. Males and females are described as well built, and some of the girls quite pretty, though with a Chinese stamp of countenance. The arms of the men are said to be bows, with poisoned arrows, a sword, and a dagger, while some carry spears. It is on record that in 1857, when one of the villages was attacked by over 100 of our military police, nearly every one of the latter was wounded; and the wild Dufflas of the hills have evidently managed to terrify the tame Dufflas of the plains, who believe them invincible. When, however, they see what breechloaders can do, their education ought to be improved. The *gams* must present an astounding appearance from the description given of them. On their head they wear a sort of cone, open at the top, and made of bamboo with a silver coating, and finished off with a pad of bear's skin behind, or sometimes tiger's skin, surmounted with feathers, and a silver arrow passed through all. The rest of the men's dress is said to consist of a toga folded round the body, and made of cotton or coarse silk. The men prefer strong drink to anything that can be given them; they ferment rice and make beer, and also spirit therefrom, in which they indulge to excess; and it is said, seldom reach old age. They worship three gods—the god of the skies, the god of the forest, and the god of the rivers; to these they offer sacrifice by killing various animals, and eating them afterwards. Of their three gods, the first (or god of the heaven) is the chief. It is doubtful whether they believe in a future state, their sacrifices being offered as propitiation for present wants and shortcomings. Having no medicines beyond herbs, they are very much afraid of epidemics. They wisely isolate cases of small-pox, merely leaving food in the vicinity of the patient somewhere in the jungle. They bury their dead."

The last of the tribes of India we shall speak of are the *Lushais*, against whom an expedition was conducted a few years ago to recover some English subjects carried off by them. They are probably the same as the Lunctas, or Kooki, but we know too little of these people to decide simply from a comparison of their customs. The general characteristics of the tribe may be given in the words of Lieutenant Woodthorpe, who is the historian of the "Lushai Expedition."

"The Lushais," writes this officer, "with whom we became acquainted during our journeyings, belonged to three different tribes, the Lushais, Paites, or Soktes, and Pois. The latter are rather taller and of a fairer complexion than the ordinary run of Hillmen, but the principal distinguishing characteristic between the three tribes is the mode in which they dress their hair. The Lushai parts his hair in the middle, and braiding it smoothly on each side of the face, binds it in a knot on the nape of the neck, secured by large copper or steel hairpins;

the Sokte does not part it at all, but wears it short and standing out like flames round the forehead, which is generally rather high and round; sometimes the hair is twisted into a little tail at the back. . . . Both the men and women are well made, and very muscular; the average height of the former appeared to be about five feet six inches, and of the women, five



YOUNG WOMAN OF MADRAS.

feet four inches. The men are all sturdy fellows, thickset as to the neck and shoulders, body light and active, arms and legs muscular and well developed, their arms generally long in proportion to their bodies. Their complexion comprises every shade of brown, and their features vary considerably; the generality, however, possessing flat *retroussé* noses with wide nostrils, thick lips, and small almond-shaped eyes. Among the Lushais, though, and especially among those related to the reigning families, some of whom were even handsome, we met with a much more refined type—the nose being thin and aquiline, with small nostrils, the lips

thin and the mouth small. In all, however, the cheek-bones were high and prominent, the face broad and remarkable for an almost entire absence of beard or moustache; even a slight moustache and small tuft of hair on the chin being the exception rather than the rule. . . .

NATIVE OF MADRAS.

Their general expression of wonder is 'Amakeh oh!' which they repeat to each other over and over again, when anything more astonishing than usual excites their interest. Their dress consists only of one large homespun sheet of cotton cloth, passed round the body under the right arm, which is thus left free, the two ends being thrown in opposite directions over the left shoulder, where they are secured by a strap of tiger or otter skin, supporting a bag in

which is carried a knife, a dao, tobacco, flint, steel, and other little necessaries. The articles contained in the bag are protected from the rain by a kind of shield made of tiger, bear, or goat skin; the latter, with the long hair pendant, strongly resembling a Highland sporran. This shield is fastened at each end of the strap, and can be easily removed at will. The cloth is generally greyish-white, with a dark blue stripe running through it; but sometimes it is a dark blue, with a few stripes of white, yellow, or red, or all three interwoven into it. Occasionally we met a young man, apparently a Lushai 'exquisite,' who wore both the white and blue clothes arranged with no little taste. A few tartans have found their way among the Lushais, but these have been procured through Munipur or Cachar. The men wear necklaces of coloured beads, or of amber, which are worn in large cylindrical beads. We saw very few of the latter, and those only on people apparently of some importance. A large tiger's tooth mounted in silver, and, suspended round the neck by a thread, is much prized, and has, I believe, some special virtue as a charm. A large red stone, suspended by a string, often forms an ornament for the ear, but a bunch of small brilliant feathers, or a small tuft of goat's hair, dyed crimson or blue, and passed through a hole in the lobe of the ear, seemed to be the favourite ornament of that organ. 'Muntries' and certain other head men are allowed to wear a tuft of feathers in the knots of their hair. The women we saw seemed to disdain these ornaments, but some of them distended the lobes of their ears by a small thick circular disc of white baked clay. They wear a small strip of cloth, eighteen inches deep, passed round the waist, and over this a cloth of dark blue wrapped carefully about them, in which they carry their young children on their backs. Their mode of dressing their hair is exceedingly pretty; it is braided smoothly over the forehead and plaited at the sides, the plaits being passed round the back of the head and over the top in the manner of a coronet. Men, women, and children, from the age at which they can hold a pipe, smoke almost incessantly. The men's pipes are made sometimes of brass, rudely ornamented, but generally of a small piece of bamboo lined with copper or iron; a very fine bamboo being let in near the knot as a mouthpiece. The bowl of the women's pipe is of clay, and is fitted with a bamboo receptacle for water, which, becoming impregnated with the fumes of the smoke and the oil of the tobacco, is afterwards carried about by the men in small gourds or bamboo tubes, and sipped from time to time, being kept in the mouth for a short time before spitting it out. This tobacco water is looked upon as a great luxury, and when a Lushai meets a friend, he offers it to him as a mark of courtesy, as civilised old gentlemen used formerly to exchange snuff-boxes. The Lushais are mighty hunters, as they are great eaters of flesh, and their supplies depend a good deal upon the success of their hunting excursions. It is only within the last fifteen years, or thereabouts, that they have learnt the use of firearms, but now they possess a large number of muskets, most of which are old flint-locks, of English manufacture, bearing the Tower mark of various dates, some as far back as the middle of the last century. The stocks of these are highly varnished and ornamented with red paint. Their other arms are bows made of bamboo, with which poisoned arrows are used. These, however, I believe, are not much used now, having given way to the superior claims of powder and shot. Spears of various shapes and lengths they obtain from Munipur, Cachar, and elsewhere. The dao is a triangular blade of about twelve inches long, fitted into a wooden handle. The edge is sharpened for cutting, and the broad end is employed for digging. This, besides being used as a weapon of offence, is also the

agricultural implement with which most of their jooming operations are performed. A long-bladed two-handed Burmese knife, slung over the shoulder, is carried by some with an air of superiority. Small bamboo quivers, full of panjies, that is, small pointed stakes of hardened bamboo, are in time of war attached to their bags. These are stuck in the ground along the path in escaping from a pursuer, or in the approach to a village, and are capable of inflicting very nasty wounds in the bare feet, and will even penetrate thick leather shoes."

In concluding this somewhat fragmentary account of the aborigines of India, it may be useful to present, for the sake of continuity, the classification which Professor Friedrich Müller, the latest writer on the systematic ethnology of India, gives of the Indian people. His classification, it may be remarked, is founded on the languages spoken by them :—

A. *Mongols.* (1.) Thibetans, comprising Thibetans proper on the upper Terraces of the Himalayas, and south of them the sub-Himalayan tribes, Lepechas, Limbo, &c. (2) Birman or Lahitic races speaking Burmese of Aracan, Kooch, Garo, &c. (3) T'hay, or Siamese races, speaking Ahom (Assam), &c.

B. *Dravidians,* divided into (1) Munda branch, Khol (in Chota Nagpore), Sontal, Bheel, Warali, &c. (2.) The Dravidian branch proper, comprising Tamul, Canarese, Telinga, Malayalam, Tulava, Toda, Gond, Khond, Kol, Brahui (of Beloochistan). (3.) The Singhalese branch in Ceylon, including the Veddahs. The Tamul, Telinga, Canarese, Malayalam, Tulava, and Singhalese are, according to Müller, spoken by civilised races. The other languages are used by the rude hill tribes.

C. *Aryans.* (1.) The races of Dardistan and the North-west frontier, including the Siah-poshi Kaffirs and other rude tribes. (2.) The Hindoos, including the races speaking Cashmiri (the language of Cashmere), Punjâbi in the Punjâb, Hindi and its various dialects, sometimes described as separate languages, such as Sindhi in Sinde, Cutchi in Cutch, Guzerati in Guzerat, Mahrati in the North-west Deccan, Bengali in the Plain of the Ganges east of the bend of the river at Rajmahal; and the Orga, Assami, and Nepauli, all dialects of the Bengali, spoken in Orissa, Assam, and Nepaul by the Hindoos of these regions. We have already described some of the Dravidians; some of the people included in the first section, not already noticed, will be by-and-by touched on, while a part of those included by Müller in this third section we will now proceed to study.

CHAPTER II.

The Hindoos—Origin—Religion.

Whilst the aborigines are only found in patches here and there—islands, as it were, of the ancient people of the country who had resisted or escaped the Aryan flood which has now nearly covered the rest of the country—the Hindoo layer or stratum extends over the whole country. We have already mentioned that the Hindoo race is not aboriginal (or what is called aboriginal), but it is believed to have come into India from some central region of Asia—in the

NATIVE OF SCINDE.

vicinity of the Hindoo Coosh most likely. It is believed that in "times no more remembered," back in the remote past lived a civilised race which for the sake of convenience has been termed the Aryan * people. These Aryans, impelled by some cause within, or some impelling force without, separated into two hordes, not all at once, doubtless, but by two degrees, one of whom

* From Aryavarta, the Holy Land of the Brahmins, the "country lying between Himalaya and the Vindhya Mountains," supposed by some to be the ancient home of the Hindoos. The ancient Medes also called themselves Arii. Ethnologically the Persians, Afghans, Beluchi, Brahui, Kurds, Armenians, and Ossetines, as well as the Hindoos, and the greater number of the European races are Aryans.

ORIGINAL FORM OF THE CAR OF JUGGERNAUT, CONSTRUCTED IN STONE.

COUNTRYWOMAN OF SCINDE.

eventually peopled the greater part of Europe, and became the progenitors of most of the present nationalities in our quarter of the world, while the other spread over the Himalayas, until step by step, little by little, they swarmed all over India, and either amalgamated with, or in the greater number of cases displaced, the aboriginal population, the few remnants of which we have described in the preceding chapters.* We have no absolute proof that this ever happened, but we have in the fact that, with the exception of the Basque, Lapp, and a few Russian languages of Tartar origin, Sanscrit is the basis of all the European and Hindoo dialects alike, and that the same folk-lore—widely altered it may be, but still the same—is found in India and Europe. The same superstitions awe the ryot in Bengal and the ploughman in Yorkshire,

* The Hindoo element is feebly seen in the Deccan; hence it is believed that the majority of the inhabitants of that region are of non-Aryan origin.

and the Suabian mother hushes her child to sleep with a lullaby which has the same refrain, though in what is now a different language, as that with which the Hindoo matron quiets her swarthy babe under a peepul tree in India. Into India they brought a literature which did not seem to have previously existed there. The oldest specimen of Hindoo literature is the Rig-Veda, 3,300 years old. At the time when this book was written, it does not appear that the Hindoo race had got further into the country, which is now their home, than the North-West of India. Even then, however, they were not new to India, for their progress both before and after this date was slow. The horse spoken of in the Rig-Veda is not the Indian horse but apparently the far superior one of Beloochistan. From the period when the Vedas were written, they had not, according to the late General Briggs, crossed the Vindhya range in six centuries and a half. "Ten centuries more occurred ere they turned that barrier on the East and West, leaving the savage belt unsubdued, and Gondwana intact; and five centuries more passed ere they had reached the utmost limits of the Mysore country." It would be a mere sacrifice of time to tell the "griff," or the "competition wallah," who looks upon India and its "Civil Service" as a heritage into which he has entered, as the reward for two years of "cram," and talks so contemptuously of the "beastly niggers," that they are of the same race as ourselves. Yet, as already indicated, there can be little doubt that this is so. To descend from the abstract to the concrete—the Sanscrit—the language in which the Vedas are written—is the language by which Greek, Latin, Celtic, and Gothic, and all their dialects, can alone be understood philologically and etymologically. For instance, the Indian Province called the "Punj-ab," or the land of the "five rivers," is in the first syllable identical with the πέντε of the Greek, and in the second, with the "aber" of modern Welsh. "In the kindred 'Doo-ab' (two rivers, *i.e.*, the mid-space between, what the Greeks called by a much longer name, Mesopotamia)," writes Mr. Ludlow, commenting on this, "the Greek δυό, the Latin duo, and the same Welsh noun; in 'Raja,' 'Raj,' the Latin 'rey' 'regnum;' in 'qurrum' our 'warm,' with such an alteration as that of 'ward' into 'guard;' in the expression 'bud-nam' our 'bad name,' almost without the change of a letter." The general physiognomy, the fine straight nose and chiselled features, mark the European and Hindoo alike as belonging to the Caucasian type, that ethnological misnomer, the people of the Caucasus being in reality Mongols.

At the time the Vedas were written, it does not appear that the Hindoo race was so dark as now. In this ancient book the gods are all golden-coloured, and the people talk of themselves as "white-complexioned." It appears, therefore, probable that this prevailing darkness of skin which now marks the Hindoo is owing to an admixture of aboriginal blood. Indeed, the nearer we approach the original home of the Hindoo the lighter his complexion becomes, and, as if bearing out the theory that the dark skin is owing to contamination with the black race, we find that the higher castes are fairer complexioned than the lower. Lastly, it is not at all probable that all the people, or tribes, now included in the Hindoo system came into India together. For instance, the Brahmins appear to have settled in the North-Western provinces before the Rajpoots. The Jâts—one of the finest races of India, and with whom some identify the Goths—seem to be an immigration of a comparatively recent date.

Characteristics of Hindooism.

Independently of the political and other points of interest attaching to them, the Hindoos

are remarkable in this respect, that they stand alone as the one great nation of antiquity which still exists in modern times as polytheists—and polytheists who over a wide extent of country worship the same gods. Over the world at the present time there are numerous savage tribes which worship many divinities, but these divinities are local, and are not held in adoration by the people, even of the same nationality, at large. The gods of Greece, Rome, and Phœnicia, were in ancient times, on the contrary, worshipped by millions, wherever these empires of antiquity extended. It is even said that the Greeks and Egyptians derived their mythology from the Hindoos. Without, however, pinning our faith to the numerous so-called identifications of the gods in the pantheons of Greece and Egypt with those of India, there seems to be good grounds for holding that some of them are wondrously alike.

The Hindoo religion is one of the few Pagan faiths that have, or had, sacred books. In these books are embalmed sound maxims of morality, and even sentiments of such nobility that in this fact alone the Hindoo faith soars above those of ancient Greece, Rome, or Assyria, where ideas of religion were bounded by the erection of temples and statues to the gods, who spoke to their worshippers in no higher form than which appealed to the eye. The Vedas describe a state of society widely at variance with Hindoo life and religious tenets of the present day; so that if these sacred books are to be viewed as the foundations of the prevailing religions of India, much of Hindooism must have been invented by the Brahmins of a later date.* It is believed—though on this point the opinions of scholars differ—that the latest written portions of the Brahmana must date from, at least, the ninth or tenth century before Christ.

The "Code of Menu" is another of the sacred books of Hindooism. It is of a much more recent date than the Vedas, though at the time it was written the Hindoo race had not extended beyond the Vindhya Mountains. It is one of the deepest and most subtle of all sacred books, and though now "obsolete in many respects," it is really the foundation of modern Hindooism †—legal, social, and political—while the poetical and religious aspects of Brahminism may be referred to the Vedas.

Religion.

The religion of the Hindoos, like nearly every other form of worship, savage and civilised, has altered much since the time the Vedas were written. It was purer in former times, but it appears, with that omnivorous appetite for strange gods which most Pagan theologies possess, to have from time to time adopted into its midst the deities of the black-skinned aborigines whom they had conquered, and to have imbibed many of their superstitions. The foundation of Brahminism consists in a triad, or "trimurti," in which Brahmá is the creator, Vishnoo the preserver, and Siva the destroyer. Beneath these, though receiving no sacrifice, and unknown to the multitude, there seems, however, to lie the idea of "an unspeakable unity, Brahm or Brihm." These three members of the Hindoo Trinity were not, however, coeval. Vishnoo worship is of a much younger date than that of Siva, whose popularity was at about its

* See Professor Max Müller's "Translations;" or the partial translations of Professor Wilson, and Dr. Muir; also Lassen's "Indische Alterthumskunde;" Heeren's "Indische Literatur;" Mrs. Speir's "Ancient Life in India;" Müller's "Chips from a German Workshop;" Williams' "Indian Wisdom" (1875), &c.

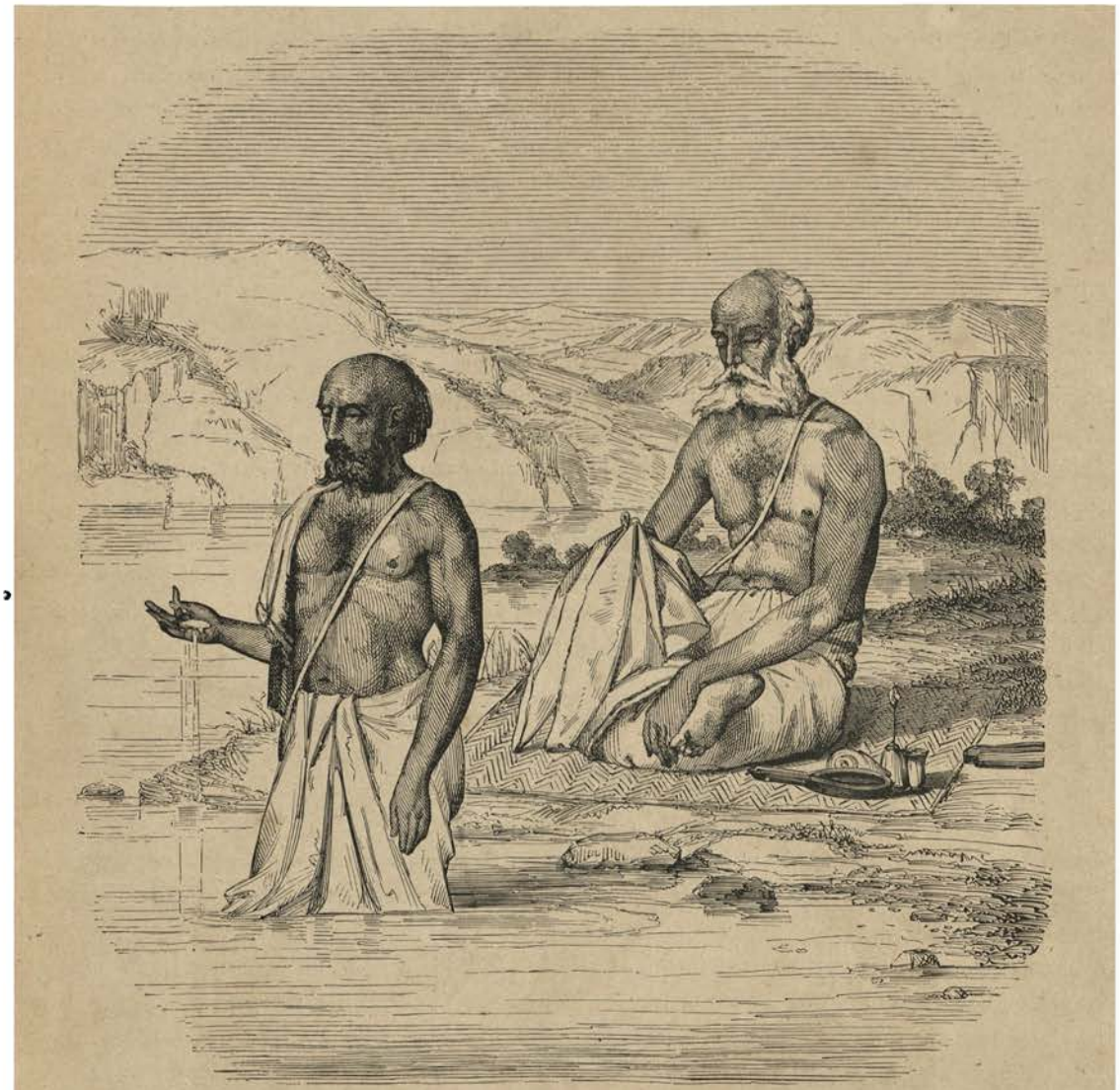
† See the "Laws of Menu," in Sir W. Jones' "Works," Vol. iii., p. 66.

height at the commencement of our era. Hindoo worship is also now almost entirely concentrated on Vishnoo and Siva, and the female divinities who are associated with them, and Brahmá is now little regarded, having but one existing temple in India. Unlike the gods of

HINDOO RELIGIOUS MENDICANT.

Greece and Rome, who took upon themselves the form of mankind, as a rule, only to gratify some passion, or at best to favour some friend of their own, the great Hindoo deities only do so for some good and beneficent purpose. They are generally sculptured and worshipped in human form, more or less altered, according to the idealistic tendencies of the

priest or the artists. Thus Vishnoo undertakes ten "avatars," or incarnations, in order to save the world. These incarnations form the subject of one of the loftiest portions of Hindoo theology, and under one of these forms—that of the beautiful Krishna, or Rama the Hero—he is most frequently adored by his devotees. At the time the "Rig-Vedas" were written, Siva —who is now a most frightful and revolting deity—was looked upon as something very



BRAHMINS WORSHIPPING THE GANGES.

different, viz., as the "god of prayer and religious asceticism, perfect, infinite; the refuge of worlds, the succourer of misfortune, the spring of wealth, monarch of the world, lord of Brahmá himself, yet giving in his own person the example of penance and pain." Compared with the Greek mythology, that of India is infinitely deeper, more mysterious, and greatly more sublime. To enter at any great length upon what is known of it, especially through the researches of late years, would so far exceed the space at our disposal and the objects of this

work, that even did I suppose the reader would feel sufficiently interested in the questions to be discussed, I must perforce only skim over the surface, without attempting, however feebly, to sound the depths.

After studying these beautiful poems—the "Rig-Vedas"—I think there are few, except the blind worshippers of "the ancients"—moderns of yesterday, moreover, though they be in comparison with the Hindoos—but will agree with the words of the intelligent writer whom I have already quoted. "I cannot help saying," Mr. Ludlow remarks, "that when I compare Greek mythology with Hindoo I am reminded of the saying of the old Egyptian priest, that the Greeks were mere children; so immeasurably deeper does the Hindoo mind appear to go in sounding the mysteries of the universe, of our own selves. The pervading yearning which manifests itself for an abiding union with God, the firm hold which it has of what I take to be the truth of truths for mankind—that God must take flesh for the salvation of the world—appears to me privileges which make the noblest of Greek myths seem but as babbling nursery-rhymes beside the Hindoo." Much, however, of the most beautiful portions of Hindoo theology dates from a period subsequent to the Christian era. Accordingly, some writers of good repute —Wilson in England, and Lassen in Germany, for example—are of belief that traces of Christian influence may be detected in it. The Hindoo religion is also remarkable from the fact that its earliest doctrines, its Bible, in fact, are embodied in a flexible, copious, philosophic, and wonderfully musical language, which has spread in one form or another, though now no longer spoken in its purity, from India to the Atlantic: which may be said in one of its forms, viz., the English, will yet be the language of the world, and has given rise to the two splendid epic poems—the "Rámáyana" and the "Mahábhárat," the first of which must date from a time not later than three or four centuries before Christ, though the second is greatly more modern, and containing one episode of comparatively recent date (the Bhagavat Gita), which those who are capable of judging of such composition consider to be perhaps the "finest philosophical poem in the world." In addition, it comprises among its other sacred books a vast number of dramas; astronomy and mathematics were also studied with success among the Hindoos long before these sciences were known in Europe.

Disfigured as it is by the shallow, absurd, and even degrading "Pooránás," or "Golden Legends," of modern Hindooism—compiled as late as between the eighth and ninth centuries—its fair proportions destroyed by its many contradictions, and its purity obscured by the obscenities which have crept in, the verdict which must be given after a study of the Brahminic theology, even in modern times, is that the religion of Hindoo-India is a great faith, and in its incorrupted condition even a sublime one. Its obscenity is infinitely less than the "puerile filthiness" of the later Romans; but the Paganism of Greece and Rome only lives in the "classical writers." The Paganism of degraded modern Hindooism is a living faith; the hereditary murderer (or Thug) is still extant in India, and still prays to a goddess of murder, as the hereditary robber does to a female deity who delights in rapine, and protects those who live by it. Yet this is modern degraded Hindooism. The real essence of the Brahmin faith was so well expressed by Pope, unwittingly it is true, that when they were read to a Brahmin on the banks of the Ganges, he started from his seat, and begged a copy of them, declaring that the author must have been a Hindoo.*

* Ward, "View of the History, &c., of the Hindoos," Vol. i., Introduction, p. lvii.

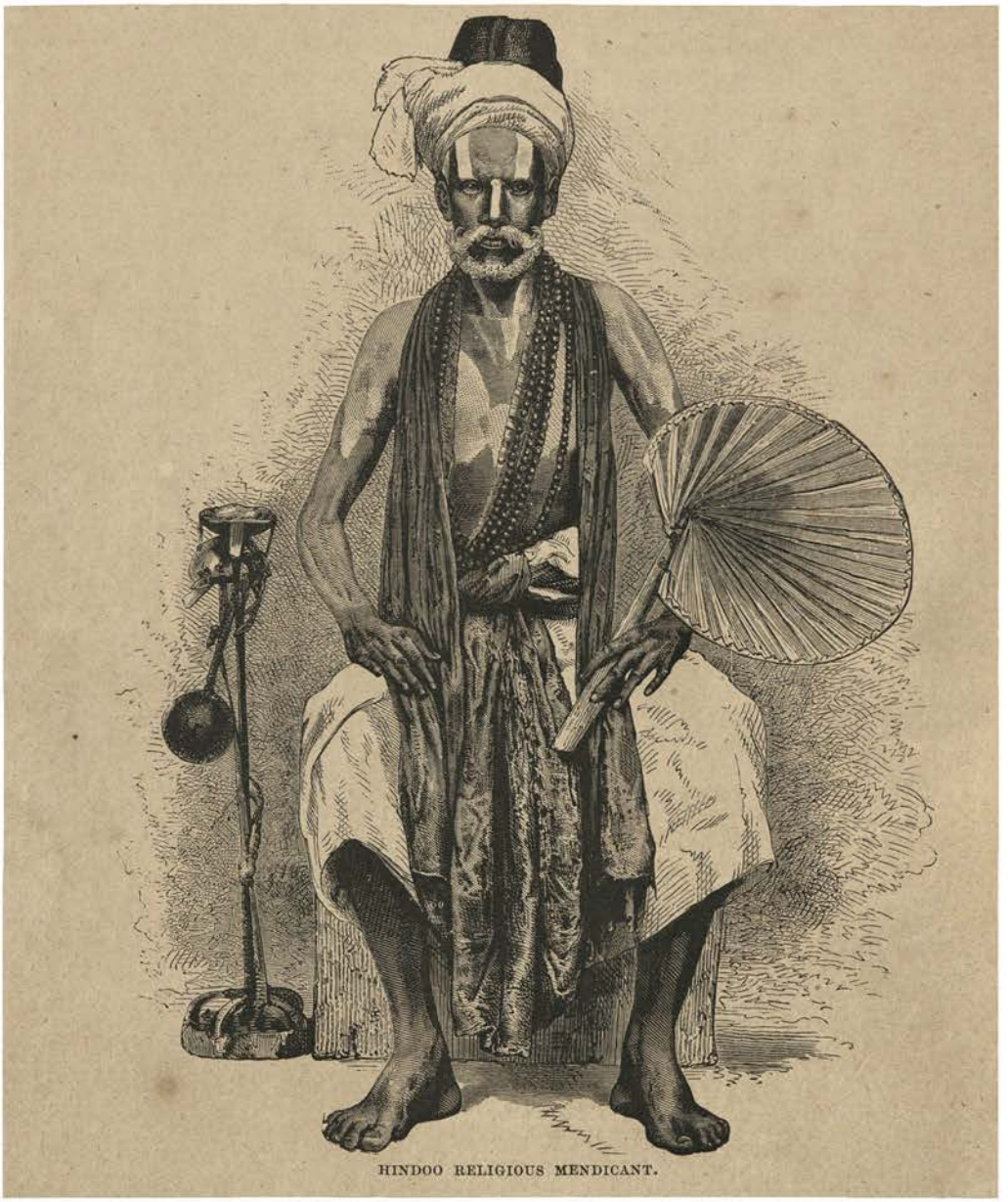
"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That, changed though all, and yet in all the same,
Great in the earth as in the ethereal frame;
Warms in the sun, refreshes on the breeze,
Glows in the stars, and blossoms on the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart;
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns.
To him no high, no low, no great, no small;
He fills, he bounds, connects, and equals all." *

Most of the grosser forms of materialism exist among the modern Hindoos, mingled with the brighter and more excusable worship of the elements. For instance, *water-worship*, a form of religion so widely spread among nations both savage and civilised, is a part of their faith. To this day, the Brahmin prays to the Ganges as the Roman offered up his petition to Father Tiber; the devout children of a believer consider his soul safe if he dies by its banks, choked it may be by the Ganges mud. The dead are thrown into the stream, and mothers will even offer up their children to the Holy River. No place is with the Hindoo so appropriate for prayer as the banks of "the river" (Fig. on p. 305, vol. iii.); and here, on certain days of the month, they bathe and offer up their vows, their prayers, and their offerings of fruit, flowers, rice, and sweetmeats (Figs. on p. 37). Even in places where the river is of considerable breadth, garlands of flowers are suspended across it.

Though all of the sacred river is holy to the devout Hindoo, yet so peculiarly sanctifying is one particular spot, near the confluence of the Ganges with the Jumna (p. 41), that all who bathe therein must of necessity—their souls being purified from every sinful taint—go straight to the gates of Paradise. To ensure this blissful end of life, every year numbers of devotees commit suicide by drowning themselves in the river. So systematically are things gone about that the Brahmins keep boats for the purpose of assisting their clients to perform this last holy office. The intending suicide rows into the stream, into which, after fastening to his legs jars full of stones, he throws himself. Those who cannot afford to perform the happy despatch to the land of bliss in such an expensive manner simply walk into the stream with jars fastened in front and behind their bodies; having reached the middle of the stream, they proceed to leisurely fill the jars with water. The jars have hitherto buoyed them up, but as they get filled with water the bearer sinks into the sacred stream. Corpses are sunk in the same manner, the devout relatives towing the body into mid-stream, after having been purified by a quantity of straw being ignited round it. What becomes of the body after being sunk no one cares; the alligator may devour it, or the hungry jackal tear it to pieces as it strands on the muddy shore—they care not; the sacred Ganges has received it, and the soul has wafted direct to Paradise. This method of sinking the bodies is, however, only resorted to by those too poor to bear the expense of a funeral pile: the richer classes invariably burn the body, and throw the ashes into the river.

* "Essay on Man," Epistle i., lines 267—280.

The worship of the elements was doubtless an early form of religious veneration; but veneration paid to the heavenly bodies must have also been coeval with the human race, or with its rudest states. To this day the Hindoos pay court to the stars, the sun, and the moon;



HINDOO RELIGIOUS MENDICANT.

and in, it may be, the more corrupted forms of Brahminic worship, malevolent spirits are propitiated by sacrifices and prayers.

All the Brahmins, but especially the priests, are propitiated with divine honours; and, indeed, at certain seasons of the year, the Brahmin is himself worshipped by his wife. Their daughters under eight years of age are worshipped as forms of the goddess Bhavani, and gifts of flowers, fruit, water, garlands, and incense are offered to them. The wives of

HUMAN SACRIFICE ON THE BANKS OF THE JUMNA.

Brahmins are worshipped by other men, and it is said that it is not uncommon for a hundred of these ladies to be invited to the house of a rich man, who, after having repeated prayers and praise before them, concludes the ceremony by offering them rich gifts. These people of Brahminic caste are worshipped as descendants of, and endowed with some of the divine substance of, their progenitor Brahma, who was at one time worshipped as the Creator, but with no bloody sacrifices. Accordingly, the adoration of this deity, being of little profit to the Brahmins, was soon allowed to go out of fashion in favour of the more imposing and costly rites. It is now so far obsolete that he is adopted by no one as his guardian deity. The only trace of the worship of Brahma now existing may be said to be the daily incantation which the Brahmins repeat, and the presentation to him of a single flower. Sometimes, also, a little clarified butter is presented to him as a burnt-offering, and an annual festival in his honour is celebrated in the month Magha, at the full moon.

On the decay of the worship of Brahma, Siva and Vishnoo came into vogue as deities; the worship of Siva being supposed to be the most ancient in date. Siva is represented in various ways. Sometimes his images represent him as a silver-coloured man with five faces, in each face three eyes, of which the third is in the forehead; he is seated on a lotus, and clad in a garment of tiger-skin. In other images he is represented as having only one head, but still a third eye, "with the figure of a half-moon on the forehead, and is riding upon a bull, naked and covered with ashes, his eyes inflamed with intoxicating drugs; in one of his hands he carries a horn, in the other a drum." One of the simplest forms under which Siva is represented, and that under which he is most frequently worshipped, is that of the Lingam—a smooth, black, sugar-loaf shaped stone, with a rude representation of the "yoris"* projecting from its base. All over India are temples, almost innumerable, erected in his honour.

Vishnooism may be considered as a sort of reformed Sivaism, more refined and spiritual than that of the destroying and renovating god; its progress has, however, been slow, and its popularity by no means so great as that of Sivaism; its followers are divided into several sects, each of which is distinguished by its secrets, sacrifices, and particular signs. To Vishnoo are offered no bloody sacrifices. Fruits, flowers, water, clarified butter, sweetmeats, cloths, ornaments, and such-like, are accounted appropriate gifts to a god who is the "preserver of all things." He is a household god. Little images are made for sale, and worshipped whenever a person enters into a new house, or to procure the removal of family misfortunes. The heaven of Vishnoo is a region so glorious, that the vivid Eastern imagination revels in devising terms glowing enough in which to describe it.

In addition to the Hindoo Trinity there are many inferior gods, such as Kâmadeva, the god of lives, and Krishna Kâmadeva, the son of Brahmâ, who is represented as a beautiful youth, holding in his hands a bow and arrow of flowers. His constant companions are his wife, *Rati*, the goddess of pleasure, the cuckoo, the humming-bird, and the gentle breezes. He is continually wandering through the "three worlds," or conversing with his mother and wife, in gardens and temples, or riding by moonlight on a parrot or lory, attended by nymphs or dancing-girls, the foremost of whom bears his standard—a fish painted on a red ground.

Animals are also worshipped by the Hindoos. As the ancient Egyptians worshipped

* Probably the symbol of the vivifying-generative power of nature.

Athor—the Celestial Venus—under the form of a cow, so the modern Hindoos pay court to Bhavani under the representation of the same animal (Fig. on p. 44). It is, however, the goddess and not the cow which is worshipped, a fact which has sometimes been conveniently lost sight of by those whose proselytising zeal is greater than their Christian charity. The religious beliefs, as well as the superstitions of the lower classes, vary much in different localities, and have often little in common with the Hindooism of the Brahmins, but are rather akin to the superstitions of the aborigines, from which many of them are doubtless descended.

What, however, most remarkably distinguishes Hindooism from all other forms of belief, or, at least, that feature in it by which it has most firmly connected itself with the society amongst which it is found, is the practice of *castes*,* or the division of the people in certain classes, between which hard and fast lines are drawn, and who, theoretically at least, follow from one generation to another the same pursuits, intermarry with each other, and so far as commingling with each other is concerned, might almost be said to be distinct races. On the subject of castes much has been written, and great misunderstanding exists on the subject.

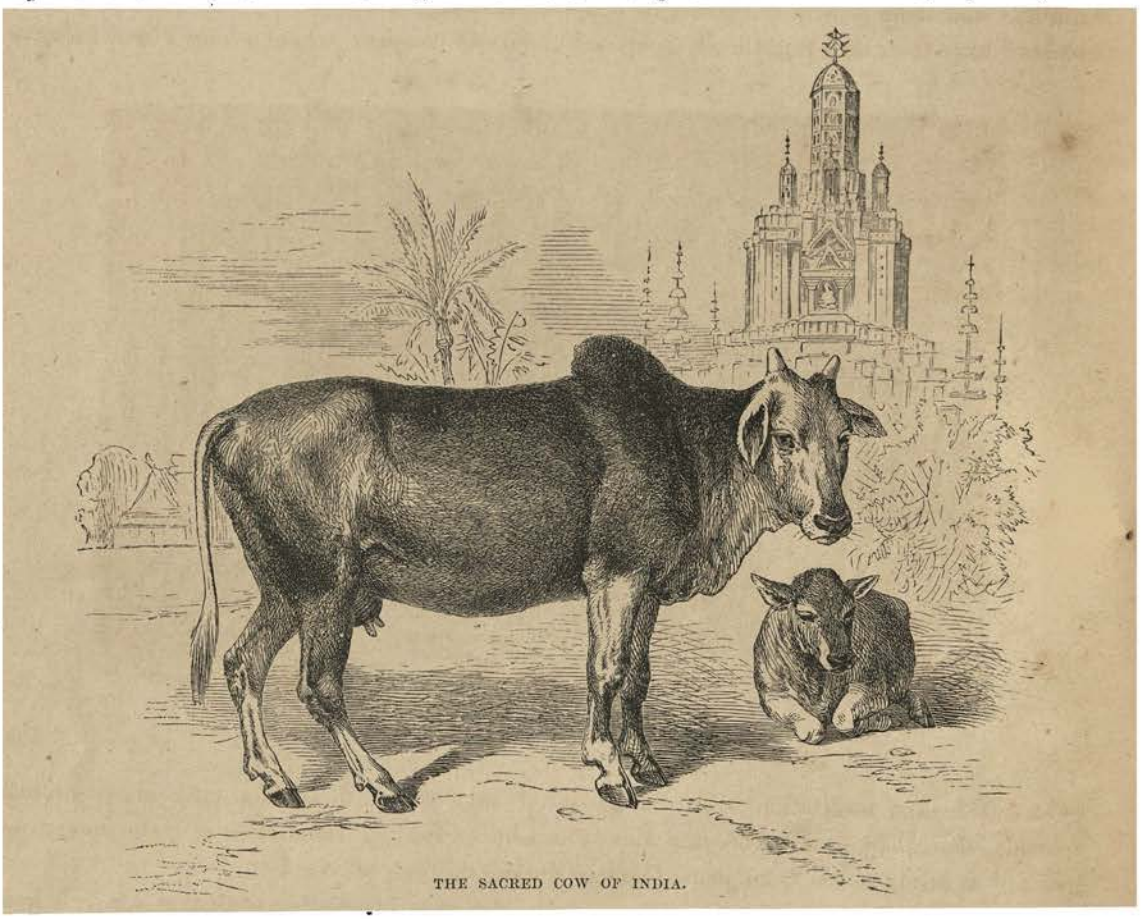
In the "Institutes of Menu," a work which lays down the earliest arrangements of Hindoo society, the rules of caste are very distinctly defined. In this code we find four castes defined as composing the nation, though the existence of mixed castes is also mentioned. These four main divisions are:—1, The Brahmin, or priest; 2, The Kshatriya, Chuttree, or soldier; 3, The Vaisya, or husbandman; and 4, The Soodra, or servant, in which was doubtless comprised most of the converted aborigines. In modern times the Vaisya caste has disappeared, the Kshatriya mainly subsists among the warlike Rajpoots of the North-Western frontier, and the Soodra chiefly, if not entirely, among the Jâts and Mahrattas, unless, indeed, we take the haughty Brahminical view of the question, and include as Soodras all who are not Brahmins. The Brahmin is the pinnacle of this social edifice, and beneath him are endless castes, varying according to locality, but seldom less than seventy, and sometimes reaching as high as 170 in number.

For 2,500 years, by means of this powerful instrument of caste, the Brahmins have maintained their ascendency over their fellows in India, and it must be acknowledged that the men, who could so long hold their sway over turbulent races, speaking many languages and obeying few laws, must have been wise, prudent, and firm in their policy. The world can show no other example of such a lease of power.

Had the Brahmin attempted to maintain his influence by mere brute force, as less wise men have before and after him, he would long ere this have been swept from the earth. But he rules without affecting sovereignty; "he enjoys many of the prerogatives of priesthood without separating himself from human society. His original superiority was at first above all moral and intellectual; his privileges, even now hemmed round with numberless disadvantages, were originally bound up with the severest austerities. . . . . The life of a Brahmin, as set forth in the holy books, is divided into four portions. During the first, he must perform the most menial offices for a superior, to whom he attaches himself as a disciple. During the second only he mixes fully in social life, marries and begets children. During the third, he devotes himself to religious practices and acts of austerity. The fourth is a period of entire

* *Caste*, or *cast*, is from the Spanish or Portuguese word *Casta*, signifying breed.

self-abstraction, till he leaves the body, as a bird leaves the branch of a tree. . . . . This is, indeed, no longer the pattern of Brahmin life, except to the mind of the devotee, Brahmin or other, who sit with clenched hands, till the nails grow through the flesh on the back, or live standing till his joints become perfectly rigid and unbendable. But the preservation of the Brahmin purity, through the numberless pollutions which he has to avoid, must undoubtedly be to him, above all others, a very grievous burden. Meat he generally does not touch; a species of abstinence which we Englishmen should be apt to deem a severe one, especially if we



THE SACRED COW OF INDIA.

had to practise it, not as the bargained price of certain advantages which we might especially covet, but simply because our fathers practised it before us, and under dread of the severest penalties. For the Hindoo, Brahmin or others, who wilfully forfeits his caste by eating impure food, does not simply sink a step in the social scale, but falls at once irretrievably to the very foot of the ladder." *

The Brahmin maintains his supremacy mainly through the fact that he alone, of all the Indian castes, is acquainted with Sanscrit, in which language is stored up the treasures of Hindoo faith and philosophy. Every trade, every art in India, is carried on by rules laid down in these sacred books, the meaning of which is unknown to the practitioners thereof; but still they

* Ludlow, "History of India," Vol. i., p. 52.

blindly obey them, for have not the Brahmins ordered it to be so? Medical secrets are hereditary in certain Brahmin families, and to them the sick have accordingly to resort. Music will be traditional in one family, and geometry in another; so that, as Mr. Ludlow remarks, the intellectual qualities, to which of all others the hereditary principle is so unfavourable, are influenced by caste.

If a man of any caste becomes defiled so that he is no longer capable of mingling among his fellow-men, he cannot resort to those of his own class for purification, but must apply to the Brahmins who alone possess the power of again reinstating him in society; though even "the outcasts" have their own priesthood, composed mainly of devotees, whom a long life of holiness

BANYAN, OR SACRED TREE, OF INDIA (*Ficus Indica*).

—so called—and meditation upon the Godhead have raised to such a rank above ordinary mortals, that they seem to become almost capable of ridding themselves of "the dreary progress of transmigration from shape to shape during millions of years."

Below the Brahmin there are many castes, no caste associating with that which is lower than it in the social scale. In fact, the whole system of caste is sometimes familiarly defined in India, by saying that "every higher caste man is entitled to 'lick' a lower," even though, it ought to be added, the mere act of inflicting chastisement would pollute the high caste man by coming in contact with the lower. So strictly is this carried out that in cases where castes, widely distinct from one another, live in the same district, the very low caste people are excluded from the highways. This is the system: the principle is something different altogether. It is, in the eye of the Hindoo, a God-appointed system of society in which every man shall have his settled place with which he must rest and be content, no matter what may be his discomfort therein; and it cannot be denied that though the system is productive of much evil, yet at the same time it has kept a people, who have no higher controlling principle, from sinking into

a materialism so gross that the morals and the whole fabric of their national and social life would have been shaken thereby. It is better that the Hindoo should look upon the Brahmin—embodiment of a lie though he be—as his head, than that he should have no one whom he can regard as the supreme director of his faith.

The high caste man is defiled by the low caste man, but the low caste man is not defiled by contact with any one beneath him. Thus, the higher you ascend in the scale of caste, the more difficult does it become to keep from pollution. Hence, the Brahmin, who is the highest of all, must cook his own food, draw his own water, and, like every high caste man, perform for himself every duty by the performance of which it is possible for him to be polluted. Theoretically, at least, the Brahmin is polluted if the shadow of a low caste man falls upon him, or if he glances into the high caste man's pot, let alone his being touched by such an unholy being. A Brahmin will even turn aside and spit if a low caste man should pass him in the public street or highway. Low caste is not, therefore, without its compensating advantage. The low caste man may go about careless as to who touches him, or whose shadow falls on his vile person: he cannot be polluted. He can, if wealthy enough, hire a high caste man—for high caste by no means implies wealth—to do any office for him, and enjoy the fruits of the work of his superior in the Hindoo social scale, while those above him are practically debarred from sharing in his labours. Hence, the high caste man finds it profitable to become the servant of the low caste man who may be able to pay for his menial offices. Brahmins are, therefore, greatly run after as cooks, food being the medium through which pollution can be most easily imparted. A Brahmin cook is greatly in demand in native Indian regiments, some of the men in which are often of high castes. In a word, the Brahmin "can cook for every man, whilst no one can cook for him;" and the food proceeding from his hands is always pure. I am, therefore, inclined to believe that the caste system is not an unmitigated evil; and, to adopt the opinion of a most thoughtful student of Indian social observances, that in it there is nothing so oppressive, inhuman, and monstrous as we have been led to believe, and that on the bulk of the Hindoo people it weighs but slightly. Those by whom the burden is chiefly felt are the Brahmins; but they have so many advantages in the observance of caste rites that all the inconveniences they suffer—and the custom of ages have made them necessities of life—are counterbalanced by the benefits they derive from it in the shape of honours, immunities, and emoluments. This statement must, however, be so far modified by conceding that the system allows of the greatest injustices and wrongs being inflicted on the members of the very lowest castes; but who again, on the other hand, though hated and reviled, are believed to be possessed of the powers of witchcraft, and frighten their oppressors into treating them with something like humanity by threatening them with the spells and curses which they are believed to be capable of inflicting. Yet the supposed possession of this power not unfrequently brings down upon the low caste man the dire vengeance of the castes above him. He is believed to have caused the death of a high caste man; the relatives of the deceased rise to arms, seize the supposed sorcerer, and perhaps burn him over a slow fire, and massacre his whole family. If this happens in a district under British rule, the outrage is rarely heard of: no native officer of a higher caste than the sufferer would dare to give information of the crime, or even to take notice of what is, in his eye, only a just retribution on a dog

of a low caste man; and the Europeans, in whose midst the tragedy is being enacted, only hear of it by the merest accident long after it has passed, and been almost forgotten in the native community.

Yet, strange to say, the possession of low caste is not necessarily a barrier, especially under Mohammedan rulers, to an individual, if otherwise qualified, rising into high power. It is religious and social, not a civil, disqualification. The Mahrattas are low caste people, yet the last great Hindoo dynasty was Mahratta, and to this day Mahratta princes are among the foremost in India. Many of them have Brahmins in their employ; and in our own native regiments in India it may happen that the Brahmin is a private, while the superior (non-commissioned) officer is of a lower grade in the Hindoo social scale—a system which, though it may work sufficiently well in so far that military obedience is accorded by the higher to the lower class men, yet is very reprehensible on other grounds. If we are to have regiments of Hindoos whose religious scruples we respect, then we have no right to outrage any of their social observances. The presence of low class men, and especially of low class non-commissioned officers in native regiments, tends to keep high class men from enlisting, and in either case caste immediately resumes its sway after the exigencies of military discipline have been met. Off duty, the high caste man exacts the tribute of respect due to his rank from his low caste officer. The Indian Mutiny was essentially a mutiny of high caste Sepoys—a fact, the significance of which we will not attempt to illustrate. In the Hindoo monasteries caste is but little regarded. The heads of these establishments—the idea of which has been most probably borrowed from the Buddhists—are frequently not Brahmins; and the most extreme devotees of the Hindoo faith, viz., the Fakirs, often disregard, or even spurn, caste in the most pointed way. The following is an extract from a work* professing to illustrate contemporary manners in and about Benares, and in regard to the substantial accuracy of which I have satisfied myself:—

"The most loathsome sight at the *ghats* (river landing-places) are the 'Aghorpunt fakirs' (*Anglice*, ogres), practical philosophers who affect to disbelieve that there is any difference between things, and who avow that any difference depends upon the imagination. A cuff or a kick is as immaterial to them as a blessing. They go about in *puris naturalibus*, with a human skull in their hands (off which they had previously eaten the putrid flesh, and from which afterwards with their fingers scooped out the brain and eyes), into which is poured whatsoever is given them to drink. They pretend to be indifferent whether it be ardent spirits, milk, or foul water. Their food is the first thing that offers, whether it be a putrid corpse, cooked food, or ordure. With matted hair, bloodshot eyes, and body covered with filth and vermin, the Aghorpunt is an object of terror and disgust to everybody. . . . I once saw a wretch of this fraternity eating the head of a putrid corpse, and as I passed by he howled and pointed to me, and then scooped out the eyes and ate them before me. . . . A magistrate took up a monster of this sort drinking liquor out of a bloody human skull. He was in a fearful state of intoxication, and had a kind of Malay crease, a spiral dagger abou' a cubit long, a blow from which would have been death. . . . On referring to the records of the office, it was ascertained that the wretch had been thrice imprisoned in gaol, for rape, for assault

* Ludlow, *lib. cit.*, Vol i., p. 60. "Revelations of an Orderly" (1850), by Pauchk ure Khan (the pseudonyme of a well-known Indian civilian).

amounting almost to homicide, and for being a vagrant." And similar instances might be quoted.

The truth is that most scholars are now agreed that the institution of castes, as laid down in the great *Dharma Sástra*, or "Institutes of Menu," with its strict rules and firmly-defined

INDIAN FAKIR CARRYING A LARGE CIRCLET OF IRON AROUND HIS NECK.

limits, was more theoretical than ever in actual force. The author of that remarkable code of Hindoo polity only laid down what he considered *should* be the rules of caste, though it does not appear that at any time in the history of the Hindoos these were rules actually carried out in their integrity. It is even said by some that the so-called "Institutes of Menu" are only a compilation made by Bhrigu from the floating records of tradition. Be this as it may, it is now generally agreed that the division of the people into castes took place anterior to the

drawing up of this code, and that, indeed, the Hindoo people had attained their maximum of development in the arts and sciences before this system was adopted, otherwise it would have been impossible for any people to have advanced whose religion forbade them to doubt anything

HINDOO FAKIR.

which had been handed down, and who must of necessity consider it impiety to doubt the possibility of any degenerate mortals advancing thereon. It would be a hopelessly long task to go into a description of the endless castes of India, and still more of what are called the mixed castes. Every trade or occupation in India is in reality a caste hereditary in certain families; even the "profession" of robbers constitutes the *Calla bantru* caste, who are, indeed,

quite proud of their *status* in the graduated scale of Hindoo society. Indeed, in the Mussulman kingdoms of India they are licensed by the government on condition of handing over to the authorities one half of their booty, though they are compelled, if caught, to submit to the wounds and mutilations inflicted by the magistrate, though he is compelled to shield from punishment the rogues with whom he may happen to be in partnership. Still more dreaded are the *Lambadis*, a caste following in times of peace the trade of corn merchants, and in times of war hiring out their bullocks to the army and scattering themselves over the country, which they submit to indiscriminate plunder and license; and so on. A priest may select his wife from the three superior castes, and the Kshatriya has also the liberty to choose from the Vaisyà and Sudra castes in addition to his own, but the doomed Soodra is not permitted to allow his affections to range beyond his own vile caste. There is even in the "Institutes of Menu" provision for a wider latitude for the union of men of high and women of low caste, and after these unions the women are in no way considered inferior to their husbands. Their latitudinarian laws were, however, made in the interest of the higher castes, for no low caste man is permitted to marry a high caste woman. A Kshatriya king who may employ a Brahmin cook would do homage to the man whom he pays, and the proudest rajah, resplendent in gold and jewels, mounted on a richly caparisoned elephant, would abase himself at the sight of the man passing on foot by his dusty *cortegé*, whose only dress is a cloth round his middle, but whom the cord slung over one shoulder and under the other marks as belonging to the sacred order (Figs. on p. 37). The poorest Brahmin in Hindoostan is immeasurably the superior of any man not of his own caste, no matter how boundless his wealth, and would consider himself for ever degraded by having his daughter married to such a one, were he even the Maharajah himself. But that the people have been less rigid in the observance of caste differences than their rules theoretically allow, the existence of numerous mixed castes is the best proof. In the present state of Hindoo society it is convenient for one Hindoo to give another credit for being in possession of caste, but it is asserted, and the assertion is scarcely capable of being contradicted, that there is, in reality, scarcely a single family in Bengal, who has, at least, not forfeited caste.* Caste in reality exists to a greater or less extent in every nation, and in a former time, when the different grades of society were divided by wider gulfs than now, to even a more marked extent. The only difference is, that in India the lines are more apparent, and the divisions between one class and another more rigid. The different callings in Western life are also rarely hereditary in families, and are not connected with any religious superstition; but when a European servant, as has been remarked by an intelligent writer on the subject, declines to do any duty, on the plea that "it is not his place," he is as much asserting the principle of caste as when the Hindoo servant declines to brush the Captain Sahib's boots because, forsooth, his caste is that of a punkah-puller.†

* Ward, "View of the Hindoos," Vol. i., pp. 15—17.

† On the subject of Caste, see Shore's "On Indian Affairs;" Irving's "Theory and Practice of Caste;" and Muir's "Original Sanscrit Texts."

CHAPTER III.

THE HINDOOS: MUNICIPAL SYSTEM, TEMPLES, PILGRIMAGES, FESTIVALS, &c.

I HAVE already spoken of the Fakirs, Faqueers, or Jogis of India. They are one of the many strange human phenomena that rise to the surface, and are the outcome of the Brahmin faith—ascetics, who, in honour of the gods, and to enable them to inherit life everlasting, voluntarily submit themselves to the most frightful tortures. Fakir is, properly speaking, the name for the Mohammedan devotee, while the Hindoo ones are called Jogis, though the Indo-Europeans have been erroneously in the habit of applying the same name to both. The Hindoo devotees are divided into numerous sects, who are known as Baviagès, Gosárés, &c.

Some of these tortures consist in having the tongue bored with a red-hot iron, and this was at one time a self-torture so popular, that under a clump of banyan trees (Fig. on p. 45), near the temple of the bull-god at Chinsurah, the devotees used to range themselves in a long line, in order to get the operation performed by a blacksmith, who bore the reputation of not only doing it effectually, which was well, but also—what was equally important among the poverty-stricken Fakirs—*cheaply*. To walk with parched peas in your shoes was, in the days of severe penance, held to be a most reputable punishment for sins divers and many. But the Hindoo Fakir quite outstrips the European one. A case is on record—and it is doubtless only a specimen of many—of a Fakir (a Mohammedan in this case, I believe), who walked up and down in front of a mosque gaily chanting a hymn, with his sandals nailed to his feet by iron spikes, which projected above the instep. Others will make the pilgrimage to a shrine, not on foot, but by rolling their bodies along the ground the whole way, by advancing on their backs, pushing themselves along by their heels, on their hands and feet, and by various other equally inconvenient methods of progression. Others will sit motionless in one place until the joints of their limbs get so stiff that they cannot bend them, or with hands clenched until the nails grow through the flesh, or by holding the arm, by means of support, in such a position that in time it withers. There is really no end to the ingenuity of these devotees in inflicting long and lasting tortures on themselves without precipitating death, which would be a pleasure in comparison, and hence not so meritorious in the eyes of the gods. Another method of torture—which must be well known to my readers by means of the illustrations of it, which are stock figures in all missionary publications—is that in which hooks are inserted in the muscles of the devotees' backs, and then a number of them are swung in an apparatus not unlike the "merry-go-round" seen at English fairs, only in this case the sole support by which the victim is suspended in mid-air is the hook and cord inserted in his living flesh. If a person wishes to reap the benefits that the gods are supposed to shower on the meritorious people who practise this species of torture, he has no difficulty in procuring a substitute who will submit to it for a sum varying from two to four shillings!

So intricate and elaborate is the Hindoo form of religion and devotion, that though we would fain linger on the subject, it is perhaps better at this stage to leave it, preferring that the reader should understand a little of it, than, by attempting a great subject in a short space, to render it unintelligible and wearisome, while it is, in reality, well worthy of prolonged study, and of an interest which appeals to every intelligent thinker.

Municipal System.

In all the system of Hindoo economy there is, perhaps, nothing more remarkable or deserving of attention than its municipal institutions, which date from a period long before the dawn of history—other than mythical. Its principle is the famous "village system," the leading idea in which is, that the people of a particular community do not consist of individual units, but are a body corporate, for the regulation of whose affairs certain functionaries are required, but which as a body enjoys certain rights over the soil. These rights, and the method of administering them, vary infinitely, but, nevertheless, over all Hindoo India the village system in a more or less defined form exists. The land is not the land of any individual in the village: it belongs in common to the village, and each individual is only entitled to his share of the produce—in kind or in money—of the soil, as a component member of the body corporate which holds the land in common. These lands are sometimes worked by the villagers, at other times by hired labourers, or are let out to temporary tenants. In most cases the former rule—which seems to have been the general one in early times in India—prevails. "Of course," writes Ludlow, whose ideas are those of Elphinstone, "not only the joint ownership, but the idea of the village community itself, has been wholly swept away in many instances, partly in more. But even in these it lingers yet in the speech and in the minds of men; it clings, as it were, to the soil. Even when the functionary has disappeared, his land retains the memory of his functions. The 'schoolmaster's field,' the 'watchman's field,' never disappear from the village books; and the restoration of them to their original purpose is always hailed as an act of justice."

It is a system so admirable, that one can scarcely conceive anything more suited to the peculiar conditions of Hindoo life and character. By means of it, India is a collection of little independent self-governing states, each under its *potail* or head-man, which can survive and have survived revolutions out of number, to which they are all-impassive: thus the people, though slaves so far as political freedom is concerned, are yet municipally in possession of the most perfect independence. "They want nothing from any higher State, so long as it wants nothing from them." This village system must have been devised by men of long heads and great honest hearts, for after the trial of every conceivable system of administration—for which experiments there were no earthly reasons, except vanity, and that peculiar Britannic contempt for everything not emanating from British brains—we are returning to the system devised so many thousand years ago by the village worthies of Hindoostan. "If a country remains," writes Lord Metcalfe, "for a series of years the scene of continued pillage and massacre, so that the village cannot be inhabited, the scattered villagers, nevertheless, return whenever the power of peaceable possession revives. A generation may pass away, but the succeeding generation will return: the sons will take the place of their fathers, the same site for the village, the same position for the houses, the same lands will be occupied by the descendants of those who were driven out when the village was depopulated."* The quarrels arising out of the village system are settled

* See also, for a picture of the village system, Clarkson's "India and the Gospel," p. 19; Gooddive's "Report on the Village Communities of the Deccan" (1852); as well as, for a thorough investigation of the principle, Sir Henry Sumner's "Village System" throughout.

by a *Punchayet*, or jury of five or more, who decide both the fact and the law; and though the Hindoo, when before an English tribunal, is often only too apt an example of the duplicity and fraud which alloy the otherwise not unfavourable characteristics of the race, yet he has little chance, if bound by oaths which he respects or which custom has led him to believe sacred, of escaping from the meshes of the legal net with which the Punchayet surrounds all those who come before it.

ENTRANCE TO THE GROTTO OF ELEPHANTA.

Whilst on the subject of Hindoo native administration of justice, the subject of Hindoo thieves is apt to obtrude itself. It is a rather fruitful topic, but we might as well dismiss what we can say on it here. In very old civilisations, and in overcrowded communities, the art of unlawfully appropriating the goods of the more honest members of the community advances with the other arts and sciences, until, as in India and China, thieving and burglary have grown to be, not the vulgar clumsy handicrafts they are in America, the colonies, or even in Europe, but really capable of being ranked among the fine arts. We have already seen how adroitly some of the aboriginal tribes can relieve a community of portable property (p. 2). The Hindoo is not less expert. The reports of the prison superintendents give some curious

details. Here we read of the burglar who, despising the late Mr. William Sykes' expedient of entering by a window, bores a hole through the wall (possibly because the scene of his exertions has no window to enter through); and the Indian village houses being often built of mud his labours are thereby greatly lightened. The hole being big enough to allow of his body entering, he does not immediately take this step: he is much too cautious a man for that, having learnt by long experience that, no matter how cautious he may be, the quick-eared owner may have heard his movements, and be ready the moment the artist's head protrudes through the aperture his hands and crowbar have made, to descend upon it with a pickaxe or a drawn sword. To avoid the inconvenience of such an accident, the burglar, before entering himself, adopts the precautionary measure of inserting a stick with a bunch of grass the shape and size of a human head, and apt in the dark to be mistaken for the brain-case of the *Chevalier d'industrie*, who has been so diligently labouring outside for the last quarter of an hour or more. If a blow descend on the *feeler*, the burglar instantly decamps, knowing that the house is on the watch and alarmed. If no such result follows, he enters himself, picks up all he can, and hands the plunder through the hole to his partner outside, who prepares it for being carried off, and gives the alarm should the least sign of danger appear. Then there is the thief who mines under a house until he comes to the women's apartment, knowing that so securely is this guarded by the rooms on either side that little care is exerted to protect the inmates' abundant jewellery scattered round. Having arrived at the scene of his depredations he gently raises the floor and admits himself noiselessly into this domestic holy of holies. Silently he absorbs about his person metallic treasures of the Zenena,* and will even abstract the bangles and bracelets from the limbs and the rings from the noses and ears of the sleeping beauties without awaking them. We are also told of thieves not less courageous, who will enter a camp at night, pass the sentries, and even step over sleeping dogs, until they reach the officers' tents, these gentlemen being quite unaware of the presence of midnight visitors until in the morning they find themselves clothed with nakedness. A superior hand will even take the blanket from around a sleeper without waking him! Then there are the many different kinds of pickpockets and "cut-purses," who will enter the crowded bazaar armed with a sharp little knife, with which they relieve the girdles of the buyers and sellers of the purses concealed in the folds of that universal Oriental article of dress; or the more dangerous thief, who will gain access to a house in the dark, his naked body oiled all over. If seized, his supple body slips through the victim's hands, or if he is likely to be caught, the sharp knife which hangs by a string around the thief's neck inflicts an ugly wound on the wrists or other portions of the person of the captor. On the whole, taking the Indian thief's characteristics, even from the few examples we have given, the reader will see that if a second Martin Luther arose in India, he could find abundant materials for a *Liber ragatorum Orientalium*.

Temples, Pilgrimages, and Festivals.

The number of temples in India is very great. They may be found scattered over every portion of the country and in every degree of splendour and good taste. Almost every grove and quiet village have one or more in an entire condition, or its ruins attest its former splendour, and the piety, or the superstition of the race, which in former days reared this splendid

* The native name for the women's apartment—equivalent to harem.

superstructure in honour of the gods. Usually the Brahmins have shown much judgment in the selection of the sites for their temples. Shade and water are indispensable, on account of the warmth of the climate, and as the temples are inhabited by the priests, and the numerous dancing girls, who chant the service and perform before the idol, it is necessary that fruit, flowers, and vegetable should be cultivated in the garden attached to the temple. "The groves, which afford the worshipper a shelter from the noonday heat, consist of orange, fig, mulberry, and pomegranate trees; and the tanks, which are frequently lined with white marble, often have their beauty enhanced by the number of aquatic birds, and the flowers of the red and blue lotus, which are seen floating on their surface. Sometimes their temples are situated in the midst of the wildest scenery, surrounded by woods and forests, and almost concealed from observation by thick groves of banyan trees. In these sacred groves a number of consecrated bulls (p. 44), after being dedicated with great ceremony by the Brahmins, to Siva, and having a distinguishing mark set upon them, are permitted to wander whithersoever they please, sometimes straying beyond the precincts of the temple, among the perfumed grass of the neighbouring meadows, but everywhere welcomed as the representatives of the gods. In Guzerat, as well as in some parts of India, these animals are of extraordinary beauty. They are perfectly white with black horns, and skin delicately soft, and eyes rivalling those of the antelope in brilliant lustre. And never was Apis regarded in ancient Egypt with more veneration than is now paid to the Bull of Siva, in Hindoostan. Besides the living animals there is, in most temples a representation of one or more of the race, sculptured in marble, stone, or *petrified rice*, reposing under the banyan, or peepul trees; for 'living or dead they are supposed to add to the sanctity of these holy retreats.'"* Some of these edifices are of great magnificence, and the images, as well as the ornamentations, are conceived in a style which savours of the barbaric splendour of the land in which the architects were born. The Figs. on pp. 56, 57, 61, 64, and Vol. iii., p. 313, &c., show the general style of these buildings, which are more magnificent than well proportioned or harmonious. Some of the most celebrated of these temples are those of Elephanta, Gaza, Salsette, and Ellora, all cut out of the solid rock, or in pre-existing caves utilised for the purpose (p. 53). There are others similar in character but not so remarkable. Most of them seem to have been consecrated to Siva, and his consort, Bhavani, and their symbols, the Yoni, the Lingam, and the Bull, are prominent objects at the entrances to the temples, or are descernible among their chief ornaments. Many of the most exquisite structures of this kind in India have been destroyed during recent invasions, by races whose fanatical fervour against the Hindoo faith has led them to ruthlessly destroy every trace of it they could lay their vandalic hands on; so that they now remain in ruins "relics of nobler days, and noblest arts." Add to this that the Mogul conquerors have ornamented the country with many mosques and other religious buildings, erected in honour of "the Prophet," or for the celebration of the faith founded by him, and the reader will be able to conceive—for to go into details of these buildings would be impossible—what a mass of splendid ecclesiastical architecture India affords.† To these temples come annually thousands of worshippers, votaries of every rank

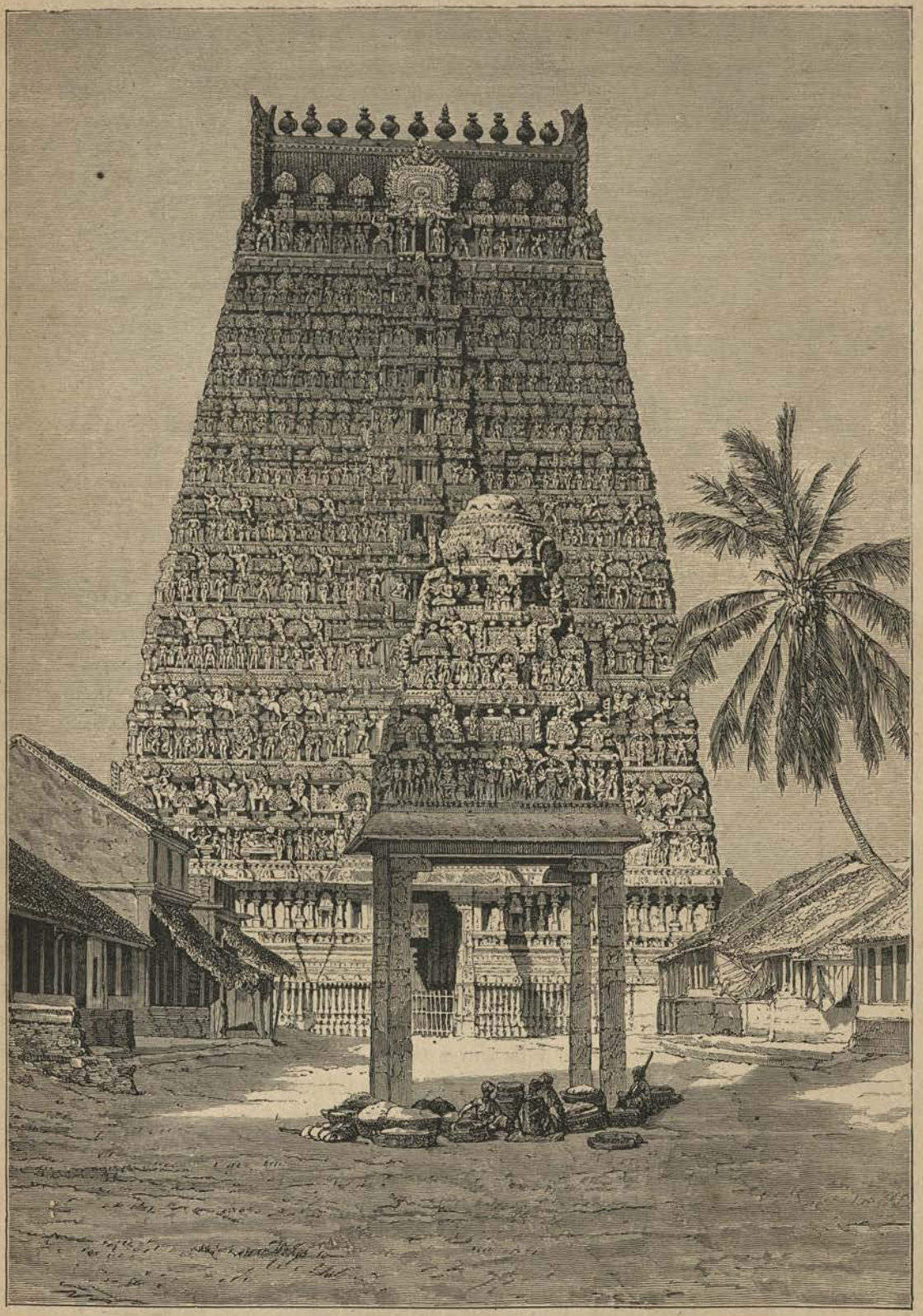
* Forbes, "Oriental Memoirs," Vol. ii., pp. 407, 410, Vol. iii., p. 99; "Hindoos" (Society for the Diffusion of Entertaining Knowledge), Vol. i., p. 182.

† In Mr. Fergusson's great work on Indian architecture, or in the various reports of Mr. Burgess and the Archæological Survey of India, will be found abundant details on the subject.

and condition, praying for the intercession of the gods, or—holding life "unstable as the dew-drop on the lotus"—bestowing rich gifts on the god, and spending their earthly years in devotion, so that in the end they may inherit the blessings which comes to the favoured of heaven. Take Krishna for example. His votaries are numerous and widely spread. "From the banks of the Indus and Ganges, from the coasts of the Peninsula, and the shores of the Red Sea, gifts and legacies find their way to Nât'hdwârâ. Krishna, or, as he is now more popularly termed, Canira, is the Saint Nicholas of the Hindoo navigator, as was Apollo to the Grecian, or Celtic sailors, who purchased

RUINED TEMPLE OF CHILLAMBARAM.

the charmed arrows of the god, as a protection from the tempest; and amongst the mariners who plough the Indian Ocean, from Sofala or Arabia, it is customary, when the aspect of the heavens appears menacing, or dubious, to vow certain offerings, more or less costly, according to the ability of the devotee, to the temple of his patron god. There is no donation, says Colonel Tod, too great or too trifling for the acceptance of Krishna, from the baronial estate to a patch of meadow land; from the gemmed coronet, to adorn his image, to the widow's mite; nor is there a principality in India which does not diminish its own revenues to increase those of Nât'hdwârâ. . . . . Herodotus has given us an account of the splendid offerings which were poured into the shrines of Delphi and Delos; but the votaries of the Krishna of Mewar



THE PRINCIPAL ENTRANCE TO THE TEMPLE OF COMBACONUM.

if less numerous than those of the Grecian deity, are far more widely scattered over the various regions of the East. Hither are borne the spices of the isles of the Indian Archipelago; the balmy spoils of Araby the Blest; the nard, or frankincense of Tartary; the raisins or pistachios of Persia; every variety of saccharine preparation from *sacarcand* (sugar candy) of the Celestial Empire, with which the god sweetens his evening repast, to that more common sort which enters into the *peras* of Mat'hura, the food of his infancy; the shawls, of Cashmere, the silks of Bengal, the scarfs of Benares, the brocades of Guzerat,

'——— The flower and choice,
Of many provinces from bound to bound.'

But it is the maritime provinces which most lavishly contribute to the riches of this renowned shrine. Comptrollers, deputed by the high priest, constantly reside in the great commercial cities of Surat, Cambay, Muscat, Mandavi, and others along the Coast, to collect and transmit the benefactions of the votaries. The sum of ten thousand rupees is usually sent every year from the Arabian seaports of Muscat, Mocca, and Jidda by the Hindoo merchants, whom commerce has attracted to those cities. Even from the mouth of the Volga, where a mercantile Hindoo colony is established, and from the rude hut of the Samoyede of Siberia, [?] contributions flow into the fane of Krishna. In Mooltan a deputy of the high priest is stationed for the purpose of investing the distant worshippers with the initiative cord and necklace. Numerous pilgrims from Samarcand come loaded with offerings to the god; and there is not, in fact, a follower of Vishnoo, however humble his calling, or remote his dwelling-place, who does not in person, or by deputy, convey the tenth of his possessions to the shrine of Nât'hdwârâ, whither caravans of thirty or forty cars, double yoked, pass twice or three times in the year by the upper road. These pious offerings, however, are not suffered to lie useless. The apparel is liberally distributed among the devotees, and the various articles of food are judiciously supplied to their daily support. To stimulate the zeal of the votaries the agents of the high priest carry a portion of the sacred food to the most distant regions, to be bestowed on the bountiful, as from the god, together with dresses of honour corresponding in material and value with the rank of the receiver: a diadem or fillet of satin and gold embroidered, a quilted coat of gold or silver brocade for the cold weather, a scarf of blue and gold; or if to one who prizes the gift less for its intrinsic worth than as a mark of special favour, a fragment of the garland worn at some festival by the god, or a simple necklace, by which he is received into the number of the elect. But it is the profusion of the Rajpoot princes that has chiefly enriched the shrine of Krishna. The contribution of the Rajah of Cotah alone amounts to twelve thousand pounds annually. In fact everything at Cotah belongs to the god, as does likewise the great lake to the east of the city, with all the fish which it contains." *

The description of this one shrine may suffice for those of the many.

In nearly all nations the temples of the deities were places where the oppressed might find sanctuary, but what was originally decreed in the cause of humanity, soon degenerated into affording a protection for criminals from the strong arm of the law, and the temples became strongholds of rascality. In India nearly all of the temples have the "right of sanctuary," and it is creditable to the Hindoo character to say that it is not often abused.

* "Hindoos" (S. D. E. K.), Vol. i., p. 190; Tod, "Annals af Rajast'han," Vol. i., p. 530.

In addition to the temples reared for the worship of the gods, there are in India many holy places, in some of which shrines are erected and in others not. To these places great numbers of pilgrims resort, and reside for a time, in hope of imbibing from the surroundings something of the sanctity which is connected with them, and thereby shedding a benign influence over the rest of their lives. Others, whose lives have been spent in the pursuit of gain or in the neglect of religion, resort here towards the evening of their days, so that by dying in such a sacred locality they may make sure of heaven. They will even erect temples and tanks for water at these places, so that by such meritorious deeds they may secure repose for their souls. It is, however, to the Ganges, the Jumna, the Indus, the Cavery, the Krishna, and other more or less sacred rivers, that the Hindoo chiefly makes his pilgrimages. Water is, according to his belief, the best means of not only cleaning off all physical stains, but also all moral taints from his body. We have already mentioned how anxious they are to die by the banks of the sacred rivers. If ever he cannot reach the Ganges or other holy river, he directs his imagination to the distant stream while performing his ablutions; and in the opinion of many of those best capable of judging, this does quite as well as the other method of obtaining a release from the burden of his iniquities. With pious devotees there come also to the holy rivers rogues and impostors, who ever after traverse the country, recommending themselves to the pious by the present of a little Ganges water, though in reality it has been drawn from the nearest ditch. The Lake of Cumbhacum, in Tanjore, is another sheet of water whence the devout resort for spiritual cleansing, though it only possesses this property once in ten or twelve years. This periodical possession of virtue seems peculiar to Indian waters, for the stream which descends from the Tirt'ha Malay, in the Carnatic, only possesses the sin-purifying power once every third year. The Brahmins decide when the stream has the wished-for virtue, and immediately on settling this delicate question, they despatch messengers to and fro informing the multitude of the important fact. Immediately the roads and mountain paths are thronged with weary pilgrims journeying to the healing waters—on foot—in palanquins—on the howdahed elephants—in rude bullock carts—or in the various other methods of conveyance which India affords—all directing their course to the same point. When the pilgrims have arrived on the borders of the lake, a strange scene may be witnessed. All await breathlessly for the favourite hour or moment when the blessing may be best secured. The astrologer has meanwhile been calculating it; and on the instant that he has arrived at and announced his decision, "men, women, and children," writes Dubois, "plunge into the water at once, and with an uproar that is not to be imagined. In the midst of the confusion some are drowned, some suffocated, and still more meet with dislocated limbs. But the fate of those who lose their lives is rather envied than deplored. They are considered as martyrs of their zeal; and this happy death lets them pass immediately into the abode of bliss, without being obliged to undergo another life upon earth."

The most renowned places of Hindoo pilgrimage are, however, Gaya, Benares, Prayâga, Jagannât'h, Râmêswara, Gânga-Sâgara, Ayodhya, and Haridwârâ. The number who resort to the holy town of Gaya—the modern capital of Bahar, and which derives its holy character from the victory of Vishnoo over Asura Gaya happening there, or, according to the Buddhists, because it was the birthplace of Buddha, is not less than 100,000 annually.

Benares is the holiest of all Hindoo cities. It is, in a word, to Hindoos what Rome used to be to all Christendom. According to Brahminic philosophy, it is not a part of this world,

which rests on the thousand-headed serpent *Ananta*, or "Eternity," Benares being situated on the point of Siva's trident. Hence, no earthquakes are ever experienced there. From this city there is a road direct to Heaven—a royal road to salvation. A very short breathing of its holy air is sufficient to secure salvation, provided the pilgrim visit the shrines and pay for the privilege of so doing. All things are possible to the gods; and it even lies within the possibilities that the "beef-eating" Englishman who resorts thither to breathe his last may obtain "absorption into Brahma." And it may be mentioned as one of the curiosities of religious superstition that the Hindoos affirm that one of our countrymen actually availed himself of this

BENARES.

privilege—a statement so extraordinary that one would be inclined to doubt it, even with a knowledge of the extraordinary depths of fanaticism to which an evil conscience will bring men, though possessing even a little more than the average of brain power which now, and in former times especially, fell to the lot of many of our countrymen who sought their fortune in this "Tom Tiddler's ground" of the gold-grubbing Briton! Night and day, at all seasons of the year, every dusty road leading to Benares is thronged with pilgrims wending their way to this centre of Hindoo devotion. But the Hindoo shrine which is most known in Europe is that of Juggernaut, Juggernauth, or Jagannât'h. Who has not heard of his car, and of the human beings who throw themselves under its ponderous wheels? It has, indeed, coined a new phrase for the accommodating English tongue; and, when by speaking of such and such a person

crushing himself under the Juggernaut wheels of custom, we mean to express that the fear of the individual spoken of for the opinion of others is greater than the strength of his own will, we are only borrowing a simile from one of the most famous of Indian superstitions

ENTRANCE TO THE TEMPLE OF JUGGERNAUT.

or religious rites. A few words on this celebrated shrine may therefore be appropriately given here, more especially as the utmost absurdity has been written in regard to it. The temple is situated in Pooree, or Juggernaut, in the province of Orissa, about 250 miles south-west of Calcutta, and is chiefly remarkable for the idol contained in it, which is annually dragged in its car in procession. Indeed, were it not for this annual procession, and the crowds which resort to witness or take part in it, the whole affair would be of little importance, and command no

attention from any one not immediately interested in it. The town in which this celebrated procession is held is mean, dirty, and badly built. The streets are crowded with sacred oxen, who are trained to attack with their horns, "in a quiet and measured way," any intruders on the sacredness of the route. Various kinds of monkeys may be seen perched on the houses, walls, and trees; and in the water-tanks are tame crocodiles, which are objects of worship. "The Pagoda of Juggernaut," writes an eye-witness, "is at the end of the principal street, which is very wide, and composed almost entirely of religious establishments with low-pillared verandahs in front, and plantations of trees interposed. The temple stands within a square space inclosed by a lofty stone wall, and measuring 650 feet on a side. The principal entrance (represented in the engraving, p. 61) is crowded with the baskets and umbrellas of the natives, and the huts of dried leaves and branches which serve as a shelter for a number of fakirs, and it opens on a vestibule with a pyramidal roof. On each side is a monstrous figure, representing a kind of crowned lion. In front is a column of dark-coloured basalt, of very light and elegant proportions, surmounted by the figure of the monkey-god Hanuman, the Indian Mercury. The great pagoda rises from twenty feet high within the outer inclosure; from a base thirty feet square it rises 180 feet, tapering slightly from bottom to top, as shown in the engraving, and rounded off on the upper part, being crowned with a kind of dome. The temple is dedicated to Krishna, who is the principal object of worship in the character of Juggernaut, and as an incarnation of Vishnoo, but is held in joint tenancy with Siva and with Sabhadra, the supposed sister and wife of Siva. There are idols of each, consisting of rudely-sculptured blocks of wood about six feet in height, surmounted by frightful representations of the human countenance. Krishna is dark blue, Siva white, and Sabhadra yellow (Vol. iii., p. 312). In front of the altar on which these idols are placed is a figure of the hawk-god, Garounda. A repast is daily served to these idols; it consists of 410 lbs. rice, 225 lbs. flour, 350 lbs. clarified butter (ghee), 167 lbs. treacle, 65 lbs. vegetables, 186 lbs. milk, 24 lbs. spices, 34 lbs. salt, and 41 lbs. oil. These articles of food certainly seem sufficient, not only to satisfy the appetite of the idols, whatever may be the capacity of their divine stomachs, but even those of the holy men and attendants who belong to the establishment. During the meal the doors are closed against all but a few favoured individuals sanctified by long fasts and a habit of asceticism and penitence. Loud strains of the peculiar music, better appreciated by Oriental than by Western ears, fill the air and drown all other sounds while the gods are consuming their daily rations."

About a mile and a half from the temple is a tank, to which the gods are brought by their attendants to pass a few days annually, devoted to bathing in the cool waters of the sacred pool. Each idol has its own car on which it is borne during this annual procession, but that of Juggernaut is the principal one (Plate facing p. 33). It is described by the writer whom we have quoted as about thirty-five feet square, mounted on sixteen wheels, each more than six feet in diameter, and the whole construction is upwards of forty feet high. It is plentifully adorned externally with sculptures of the usual Indian type, and is conventionally supposed to be drawn by two wooden horses, which are only attached to it on the day of procession, but are kept inside it on all other occasions. On the day of procession two stout cables are attached to the car. These are seized by thousands, or by as many as can obtain a place to hold by. At one time so eager were the devotees to share in the honour of dragging the idol's car, that

the greatest and best men of the town struggled with each other to obtain a hold upon the ropes, and, to use Bruton's language, "they are so greedy and eager to draw it, that whosoever by shouldering, crowding, shoving, heaving, thrusting, or in any insolent way, can but lay a hand upon the rope, they think themselves blessed and happy; and when it is going along the city, there are many that will offer themselves as a sacrifice to the idol, and desperately lie down on the ground that the chariot-wheels may run over them, whereby they are killed outright; some get broken arms, some broken legs, so that many of them are destroyed, and think to merit heaven." Such was the idol of Juggernaut and its procession in former times. Of late years its popularity has vastly fallen off; and though many thousands still assemble at what is looked upon as an annual fair, nothing like the numbers of former times—estimated at a million and a half—attend this festival. Nor are the devotees so zealous as once they were. The British Government no longer makes profit out of the pilgrims by the tax put upon them, and is doing all it can to discourage the annual religious pandemonium. Instead of the hundreds—as we read in certain dubious narratives, and sometimes yet hear on occasions on which tea and a missionary-box form one of the most prominent features of the evening's amusements—immolating themselves before the idol's car, only now and then, and even these are rare occasions, Mr. Hunter informs us in his recent work on Orissa, a poor decrepit wretch, weary of life, or drugged by the priests with Indian hemp or opium, will madly throw himself before the wheels in spite of the efforts of the police, who have orders to prevent such suicide. The Hindoo is beginning to be wonderfully cautious of that swarthy skin of his, even in the service of the gods, and with a view to his salvation. On a late occasion, indeed, instead of thousands of devotees struggling to get at the ropes, not a single hand assisted to drag the car along; and to the horror and chagrin of the Brahmins, for the first time in history the idols of Juggernaut came to a standstill in the streets of Pooree: and yet no harm befel the multitude from the avenging power of the gods! No doubt much mortality still attends this annual festival, but the deaths are owing to the want of food among those who without provision attempt to reach the annual festival, or who die of disease on the wayside, or in the slums where they lodge, crowded together, during the influx of people into the town, without adequate provision for their accommodation, during the continuance of the festival. Still, it is believed that those who die in the performance of their duty to Juggernaut, equally merit a place in Paradise with those who throw (or used to throw) themselves under the idol's chariot-wheels. All along the roads leading to Poorce may be seen earthen cooking-vessels which high caste people have thrown away, under the influence, in many cases, of the belief that they have been polluted by the glance of the Pariah, the lowest caste—or rather no caste—man who has been passing by on his road to the sacred town. Human bones and human carcases are also to be seen at the roadside—weary, worn-out pilgrims, who have fallen down exhausted in their efforts to reach the shrine of Juggernaut. Near the time of the annual procession these used at one time to be so numerous as to poison the air with the fetid odour. Even to this day some of the more fanatical of the devotees will make the journey to the city in the manner we have described in another section (p. 51), the fakirs crawling to the shrine of the gods. For instance, a not uncommon way is for the pilgrim to extend himself flat out on the ground on his stomach, and stretching out his hands as far as possible, then rising and placing his feet where his hands had been, and repeating the

process; thus passing over the whole weary road to Pooree, it may be for hundreds of miles, by distances of about six feet at a time, his bruised body being the instrument of measurement. One cause of the popularity of Juggernaut was, and is, that though on the road caste distinctions

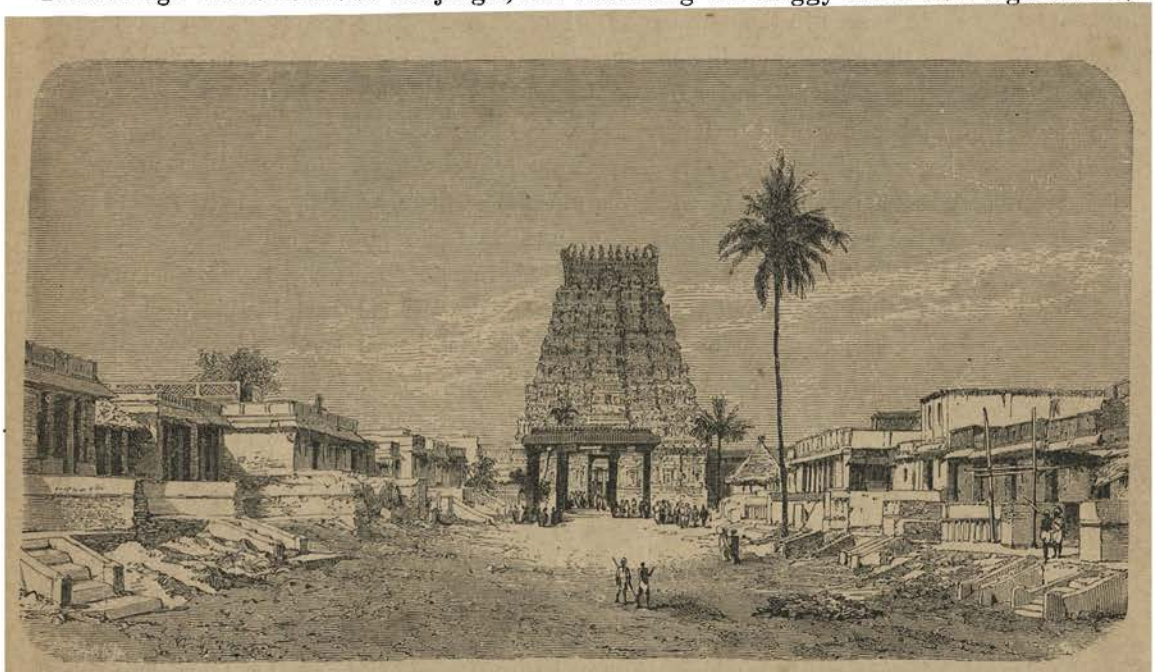
GATE OF THE TEMPLE OF THE SUN AT JUGGERNAUT.

are as strictly kept up as on any other occasion, yet in the presence of the god all manner of men, high and low, may mingle together, and eat from the same table.

In addition to all these pilgrimages to the holy places of India, the Hindoo has endless

BIRD'S-EYE VIEW OF THE PAGODAS OF EAGLE'S HILL (MADRAS PRESIDENCY).

festivals which relieve the monotony of his life, but also waste a deal of the time which he could devote to much more edifying and profitable pursuits. So numerous are these occasions of rejoicing, that in Rajast'han (Rajpootana) there is an adage, that at the court of Mewar there are "*nine* holidays out of seven days." The objects of these festivals are various. For instance, there is the great feast in honour of Vasante, the lovely goddess of spring, which is celebrated with great pomp in the Rajpoot States about the end of January, and continues forty days. During this period the utmost licence prevails. Intoxication and debauchery of every sort are prevalent; all the barriers of rank are thrown down, and the spirit of democracy, which ages of tyranny have not crushed even out of India, is let loose, though never abused. Even the Bheel savage will come out of the jungle, and decorating his shaggy locks with a garland of



ENTRY TO THE PAGODA OF CONJEVERAM.

jessamine, will mingle with the merry-making throng that crowds the streets of the Rajpoot towns during the festive season. It is accompanied by many strange and interesting ceremonies, such as the *Ahairea*, or spring-hunt, in which the hunters all ride gaily forth into the jungle to slay the wild boar in honour of Gauri, the Indian Ceres. Less important, but not less thought of by the Rajpoot matrons, is the festival in honour of Sitla, the goddess of children. To her temple all the married ladies in the capital proceed with their offerings. But the most classical of all the Hindoo festivals, is that which the Rajpoots celebrate during nine days in honour of Gauri, the beneficent, and which is called the "festival of flowers," a feast so romantic and pleasant, that even the Pagan accompaniments of it can scarcely detract from the gladsomeness of the whole scene and surroundings. The festival of Kâmadeva, the god of love, is celebrated during the last days of spring by the maidens of Rajast'han, while the Nôratri, or "nine days' festival," celebrated in honour of the god of war, commences on the first day of the Indian month Asoj, with many martial ceremonies and sacrifices to the gods.

The "festival of lamps" is celebrated in honour of Lakshmi, the "goddess of wealth." During this fête, every city, village, and encampment exhibits a blaze of splendour. "The potters' wheels revolve, for weeks before, solely in the manufacture of lamps, and, from the palace to the peasant's hut, every one supplies himself with them in proportion to his means, and arranges them according to his fancy. Stuffs, pieces of gold, and sweetmeats are carried in trays and consecrated at the temple of Lakshmi, to whom the temple is dedicated. The Rajah on this occasion honours his prime minister with his presence at dinner, and the chief officer of state, who is always of the mercantile caste, pours oil into a *terra cotta* lamp, which his sovereign holds: the same libation of oil is permitted to each of the near relations of the minister. On this day it is incumbent upon every votary of Lakshmi to try the chances of the dice, and from their success in the dewali, the prince, the chief, the merchant, and the artisan foretell the state of their coffers for the ensuing year."* Then comes on the ninth and tenth of April, the "swinging festival," in honour of the goddess Kali. This scene we have already mentioned whilst speaking of the tortures the devotees will inflict on themselves. "They thrust spears through their tongues; fling themselves from elevated scaffolds upon beds of sharp spikes; insert iron hooks through the muscles of their sides, by which they are lifted up, suspended to the end of a pendulous beam, and whirled round as a penance of merit to appease the goddess." And yet, independently of this fanaticism, Bishop Heber, who, however, looked upon everything in India with a view which was coloured by his own pleasant mind, describes the scene at the swinging festival as eminently animated and picturesque. In the month of September is celebrated in various parts of India the festival of Râma and Sita, which is now considered merely as a show, and consists in a dramatic representation lasting for several days, and descriptive of Râma's history and adventures. But the Hindoo festival most famous over India is that known as "Pongol," which is celebrated during the three last days of the year, and is devoted to mutual visits and compliments. They celebrate this festival for a twofold reason: in the first place the month of December, every day of which is unlucky, is about to expire; and, secondly, it is to be succeeded by another month, every day of which is fortunate. Such are a few notes on some of the more famous of the Hindoo festivals, from which it will be seen that though the Hindoo is pious, and, above all, fanatically superstitious, there is much kindly merriment and rejoicing mixed with his sombre faith.

CHAPTER IV.

THE HINDOOS: THUGGISM, BUDDHISM, JAINISM, THE SIKH FAITH, MARRIAGE.

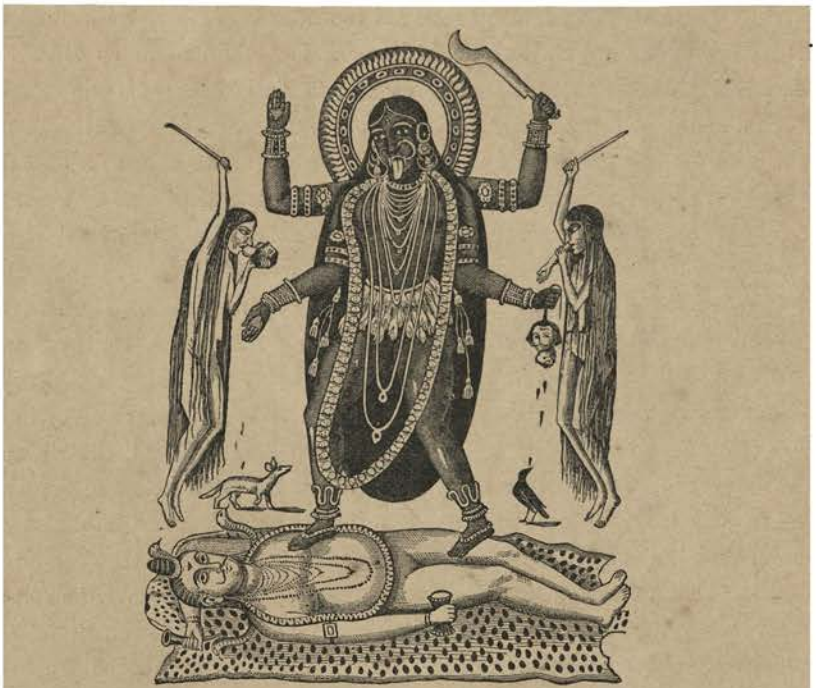
RACES whose faith naturally inclines them to religious superstition and asceticism, deprived of any exercise for the mind either in political or commercial life, with an existence reduced to stagnation, and a life so poor and miserable that there is nothing on this side of the grave to

* Tod, "Annals of Rajast'han," Vol. i., p. 597.

look to, are led to think how they can best gain favour with the gods, so that in the world to come their lot may be such as to compensate for the unenviable one on this side of the great river. Out of this fermenting mass of half-crazy ideas rise strange monstrosities and horrible beliefs, such as we have seen in various portions of the Hindoo faith. Such a one is Thuggism, a faith in which murder is not "one of the fine arts," but an absolute article of faith practised by thousands, not out of revenge or the love of plunder, but merely to stay the wrath of a deity, and to secure for the assassin a place in the mansions of the blest. There is in India a poisoner class or caste, but it is not so widespread as that of the Thugs, or stranglers,* and therefore we will illustrate murder from the religious point of view solely by reference to the latter singular class of fanatics. "Thuggee," as this religious crime is called, originated in this manner: The goddess Kali, whom we have already referred to under this name, as well as those of Devee, Doorga, or Bhavani, by all of which she is known, is looked upon as Siva's wife. She is represented in her statues as many-handed, her hands full of various kinds of weapons, and around her neck a string of human skulls; and in old times, according to Hindoo mythology, she made war upon a race of giants from every drop of whose blood sprang a demon, which blood again had the power of propagating other demons, until the land was overrun with *diablerie*. At last the goddess created two men to whom she gave handkerchiefs to destroy the demons. When they had performed this task, she presented them with the handkerchiefs, and, in addition, the privilege of using them against human beings for their livelihood. Hence arose the caste of Thugs. They are known to have existed during the seventeenth century, when they used female decoys for the unwary traveller, as they did within the present century, though they are of a much older date than that period. The fraternity is not composed of men of one caste, but of people of different castes and religions, and living in different districts; having secret signs and a peculiar dialect known to all those who are initiated into the fraternity. Strange to say, however, the majority of them are nominally not Hindoos, but Mohammedans, and their tradition is that they originally sprang from seven tribes, all of that religion, living in the neighbourhood of Delhi, from which they were dislodged in the seventeenth century. The Hindoos, however, say that the caste was in existence long before Mohammed's time. But as they all agree in worshipping the Hindoo god Kali, observe the Hindoo feasts in her honour, present offerings at temples, and, especially after any murder, present to her a piece of silver and some sugar, they may be said to be a Hindoo sect. Those who are initiated into the body are taught the secret signs, but only those who apply the noose receive the sacred wafer of Thuggee, which is believed to change a man's whole nature. From boyhood to manhood they are taught to look upon the strangulation of unoffending victims as their calling in life, into which they are gradually initiated. First, the neophyte is employed as a scout, or *sotka*, only, his duty being to give warning of the approach of a traveller. Sometimes the women and children, as less apt to be suspected, are employed in this work; then he is allowed to see the corpse after it has been strangled, and to assist at the interment; lastly, after a solemn initiation by means of the sacred sugar, he is elevated to the rank of a *bhuttote*, or strangler, and allowed to use the noose, or *roomal*, by which the victims are dispatched. The whole

* The word "Thug" (Hindoostani *thaga*, deceive) means deception. In some parts of India the Thugs are called "Phânsigars," from *phansi*, a "noose." In Tamul they are called *Ari Tulukar*, or "noo-ers;" in Canarese, *Tanti Kalleru*, or "catgut noose-using thieves;" and in Telegu, *Varla Vandla*, "people who use the noose."

gang is governed by a *jamadar, sirdar,* or chief, and has attached to it a *guru,* or teacher. Nothing about their unholy calling is, however, in the Thug's eyes unholy: on the contrary, everything is sacred. The *lughaees,* or gravediggers, constitute one of the highest grades in the order. The pickaxe with which the grave is dug is solemnly forged and consecrated. It is considered as a gift from Kali, and looked upon accordingly with great veneration. Every seventh day it is brought out and worshipped, and, no matter how pressing the necessity, the grave for the victim can be dug by no other instrument. All the Thugs follow some ostensible trade, but travel about from place to place, under various disguises, straggling into villages in twos and threes, and meeting as strangers. Secrecy is one of the essentials of their work: never will they knowingly strangle a victim in the presence of any one not belonging



THE GODDESS KALI.

to their order. "One of them sometimes passed as a man of rank, with numerous attendants, and his women in palanquins, which in reality contained generally the implements of their calling. They fell in with other travellers as if by accident, or for mutual protection. Suddenly, at the favourable spot, one threw the waistband or turban round the victim's neck, another drew it tight, both pushing him forward with their other hands, a third seized him by the legs and threw him on the ground. To strangle a man single-handed is accounted a rare feat, but one so transcendently honourable that it will ennoble his descendants for generations to come. If the locality was dangerous, a canvas screen was thrown up as if to conceal women, and the body buried behind it; or one of them would distract the attention of travellers by pretending to be in a fit. If a stranger approached, nevertheless, they wept over the body as over a dear comrade. The traces of the murder were quickly obliterated. Such was their expertness and means, that 100 Thugs, it is said, slaughtered on an average 800 persons in a

THUG PRISONERS IN GAOL.

month. They always went forward, never passing through towns or villages through which their victims had passed. If they killed a man of note, they took care to dispose of all his attendants. They had implicit faith in omens; but when the omens were once favourable, they looked upon the victim as an appointed sacrifice to the deity, so that if he was not slain, Devee would be wroth with them, and reduce them and theirs to misery. So they ate, and drank, and slept without remorse upon the new-filled graves." Before the body is buried, it is pierced with holes to prevent it swelling, and the grave is so neatly smoothed over that it is next to impossible for any one of the uninitiated to point out where one exists, even though newly made. This last rite over, the Thugs seat themselves round a white cloth, on which are laid the sacred pickaxe, fresh from being used to dig the grave, a salver of silver, and some coarse-sugar. The sugar is distributed to all present, and eaten in silence. The silver is supposed to be dedicated to Kali, as is also the sugar. This over, the cloth is folded up, the plunder divided—after shares have been set aside for religious and charitable purposes, in accordance with the ranks of the members of the gang—and the Thugs go on their way again in the guise of simple traders, artisans, or travellers. The victims they do not consider killed by them. It was God who allowed them to be killed. And conscience never seems to have troubled them much in the matter.

Remorseless murderers, their hands steeped in human blood, they might, in their own villages, be good fathers, faithful friends, and be respected in their community as skilful artisans, agriculturalists, or traders, whose real calling was never suspected, though the community of course profited by their wealth. Generally, however, they took the precaution of paying tribute to the Zemindar or to the police officials, whose very near relatives were often members of the infamous gang. Some Thugs, it is said, were even in the employ of the Government itself. Even when discovered, superstition often protected them: for was there not a tale that such and such a like rajah was struck with leprosy for having had two Thug leaders trampled to death beneath elephants' feet, though, to alleviate the wrath of Kali for his crime, he had built up a wall commenced by one of the Thugs, raised them a tomb, fed Brahmins, and had worship performed? Then, did not one of the Scindias begin to spit blood, and was dead in three months after the execution of seventy Thugs whom he had been warned to release? And the tales of minor dignitaries—Rajpoot chiefs out of number—who had come to an evil end owing to their interference with the sacred cause, were endless. Indeed, so openly, even long after the British rule was established in India, was Thuggee practised, that merchants came from a distance to purchase the plunder of which the murderers had robbed their victims.*

Though the murders are conducted with secrecy, yet it ought to be mentioned that this is only part of the system, and not really from any fear of the consequences, for the Thug exults in his crime, and if caught never attempts to defend himself, but boasts, as he is being led to the scaffold, of the number and quality of the victims whom he has assisted in sacrificing to the goddess of destruction. The Thugs believe that at one time Kali assisted them in their work by devouring the bodies of the victims, but that one of the fraternity having indiscreetly pried into her proceedings, she took offence, and left them in future to bury their victims. She, however,

* Ludlow, *lib. cit.*, Vol. i., p. 82.

so far assisted them, that she presented one of her teeth for a pickaxe, a rib for a knife, and the hem of her lower garment for a noose. Hence the sacredness of all these implements. Yet, though the existence of this horrible caste was well known to the natives, and even to the native officials, with such secrecy was their business conducted that the working of the system has only been thoroughly made known of late years. Persons, no doubt, disappeared, but the Indian mind—never far removed from apathy—easily quieted any apprehensions that might have arisen in regard to their fate, by saying that a "man-eating tiger" had carried them off. It was only when the British rule began to be firmly and widely extended in India, that the followers of Kali received their first decided check. Tolerant, even to a fault, of native custom and superstition, systematised murder was a "religious rite" that even the all-suffering, money-begetting "Company" could not permit. Accordingly, we find that as early as 1797 a number of Thugs were apprehended in Mysore, and in 1807 some were punished. In the ceded provinces of Oude the British rule was found to be so inimical to their craft that many migrated, chiefly to Rajpootana, and Malwa. Up to 1829 gangs were captured at wide intervals, and some were punished, but the law as it then stood was too cumbrous and slow to extirpate them; the result was that many escaped through its accommodating meshes.

In 1829 Lord William Bentinck took stringent measures to extirpate the gangs of Thugs, which at that time, according to the official documents, existed in almost every district of India, indeed, "almost every village community was, more or less, tainted with the system; while there was not a district free from their depredations." It soon became apparent that the gangs could be brought to justice if proper measures were taken to accomplish this. In six years—from 1830 to 1835 (I follow Mr. Ludlow's authority)—2,000 Thugs had been arrested and tried at Indore, Hyderabad, Sangur, and Jubbulpore. Of these about 1,500 were convicted and sentenced to death, transportation, or imprisonment. In 1836 the last blow, tending to the destruction of the order, was struck by the passing of a law which rendered the mere fact of belonging to a Thug gang punishable with imprisonment for life with hard labour, and rendering the procedure still more summary. And though the Thugs, doubtless, still exist in small numbers in districts where the British authority, or that of the more intelligent native princes, does not easily reach them, yet it may be said that the power and system are now so broken that they are powerless for much evil, and that in time the bloody worship of the goddess Kali will only be remembered as one of the cruel nightmares which broke the sleep of the Hindooism of the past.*

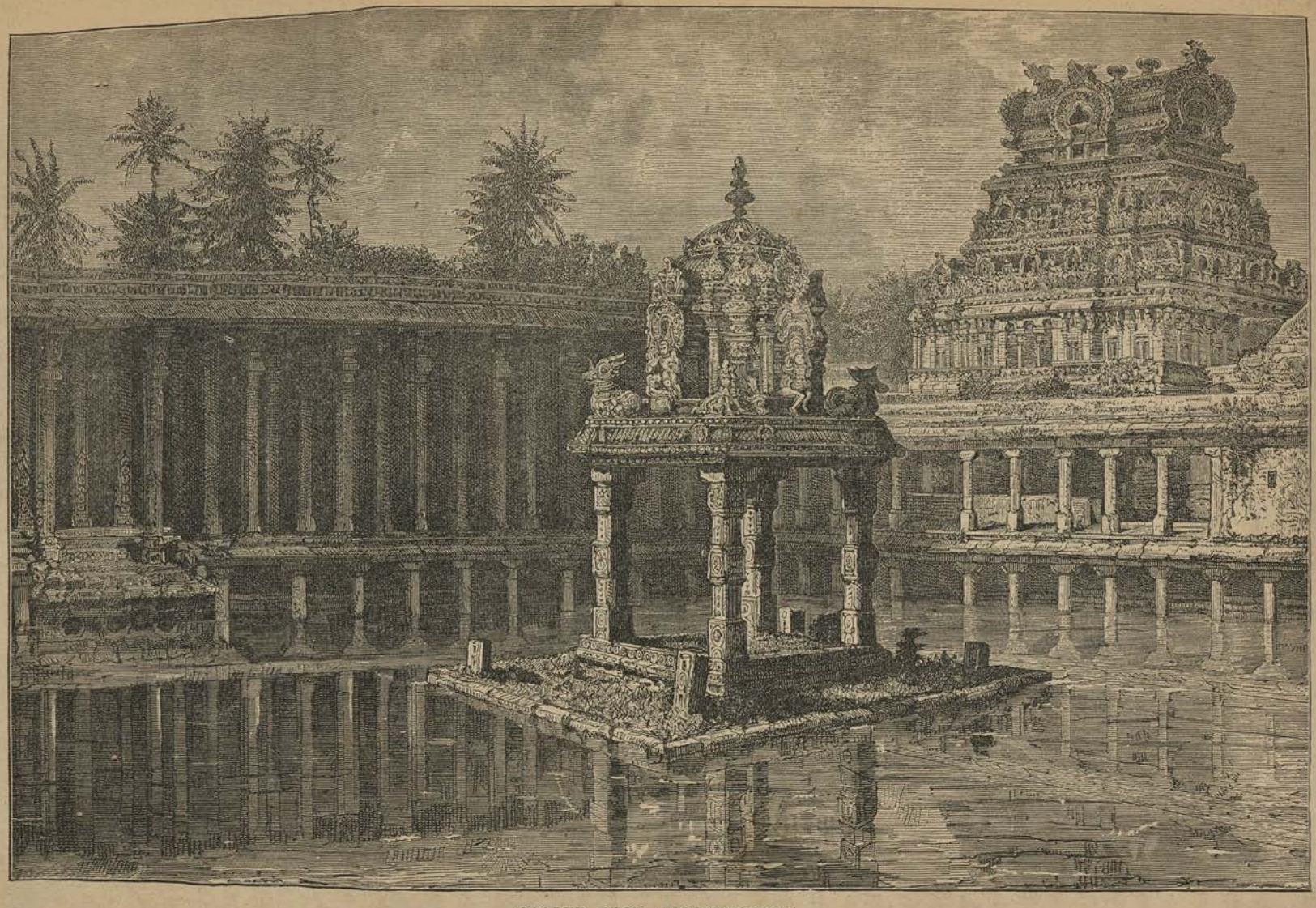
Buddhism.

Though when describing the Thibetans we may have something to say regarding the religion which has its stronghold in that country, yet as India was the home of Buddha, and, therefore, the birthplace of the faith—it is to this day the region where many of that religion are to be found—I must, before leaving this branch of the subject, say a few words about Buddhism. Buddha was a Hindoo prince, heir to a throne, but in the midst of the pleasures of the sensual court of Kapilavastu, the young prince Siddhârtha (his original name) found that there was no happiness, and that outside his palace gates there were misery and crime, and

* Thornton's "Illustrations of the History and Practices of the Thugs" (1837); Col. Meadows Taylor's "Confessions of a Thug" (1840).

suffering and death, such as in the days of his giddy life he had never dreamt of. Life inanimate alone presented to him pictures which were not those of desolation. The Brahmins afforded him no consolation: their creed gave the young prince no comfort, nor did it conform to what he believed were the designs of the beneficent Creator of the universe. His resolve was made. "I am determined," he said, "that in disappearing from here below I will not be any more subject to the vicissitudes of transmigration. I will find the way to put a termination to birth and death, and when I have discovered it I will impart it to the world. I will teach the law of grace to every one." He was then twenty-nine years of age; but he separated from father and mother, wives and children, and set out to visit the schools of the masters of the laws at Manon, and gave up six years to the study of the religious system, as well as to the ascetic exercises enjoined on the Brahmins. He was not long in arriving at the conclusion that this road was not the one calculated to lead to the goal he had in view. Breaking loose from all the old faiths, he founded a new one, and believed himself to be imbued with the qualities of Buddha, and in the possession of perfect wisdom. Commencing his preaching at Benares, in the thirty-sixth year of his age, he returned to Kapilavastu, and converted to the new faith his father, his three wives, and the other members of his family. His name was soon known all over Central India. Now commenced his contests with the Brahmins, which several times imperilled his life. But for more than forty years he continued his bloodless crusade without other protection than what was afforded him by the love of his followers, the austerity of his morals, and the perfection of his wisdom. Feeling his end approaching, this great and good man took a tender leave of his companions in labour, and seating himself under a tree expired, "leaving nothing in the world but his mortal remains, the remembrance of his teaching, and the effects of his good example." In the year 543 B.C. his followers met and settled the dogmas of their master, for he had himself committed nothing to writing. "His doctrine," writes M. Aimé Humbert, from whose work on Japan we have derived these facts, "which he never intended to have any other end than that of working a moral reform in the Brahmin worship, and substituting a reign of duty for that of the gods, and the practice of good for that of vain ceremonies, became in its turn a dogmatic system, accompanied by a superstitious and idolatrous worship. Buddhism is now the principal religion in the Island of Ceylon, the Burman Empire, the Kingdoms of Siam and Annam, Tonquin, Thibet, Tartary, Mongolia, China, and Japan. It reigned for some time in the whole of India, Java, and other islands, and exists still in Cashmere and Nepaul, the number of its adherents exceeding three hundred millions of souls, an amount which no other religion in the globe has attained."

The religion of Buddha, or Fo, as it is sometimes called in China, may well be styled "one of the best forms of religion ever invented by man." It inculcates benevolence, humility, piety, and in all things moderation. It has no sacrifices, and none of its rites are obscene, secret, or cruel. Its sacred books are open to the perusal and study of everyone, and this fact alone is one of the guarantees of the good faith of its founder. In the more corrupt state into which it fell after the death of its founder, it has images of all kinds in the temples. There are images representing gods of the hills, woods, valleys, &c., as well as household deities, to whom offerings, but not sacrifices, are made. In the temples, which are very numerous, there are altars, bells, and beads. Incense and tapers burn day and night in these buildings, around the images, some of which are of colossal size; and the rites of the religion are celebrated by singing, processions of



SACRED POOL, TRICHINOPOLY.

priests, and such-like ceremonials. The transmigration of souls is, now at least, a leading doctrine among the Buddhists, and accordingly it follows, from their holding this belief, that they avoid animal food and the act of sacrifice, either of which might involve the killing of some human being who was performing one of the states of transmigration in the body of the animal killed. They have many monasteries, containing numerous monks, who pass their time in religious exercises and study. The head of the faith is the Dalaï Lama, or Grand Lama of Thibet, who resides at Lassa, which is accordingly the capital of the Buddhist world. This personage has divine honours paid to him, and is also the nominal sovereign of the country, though the real governing power is vested in the Chinese governor and a Thibetan minister. How the Grand Lama is elected by a peculiar and almost ludicrous system of ballot we shall see when we come to speak of the Thibetans. Buddhism is now more closely studied by European scholars than formerly, and there are some who will assert that it is simply nothingness—atheism, to crystallise into a familiar but much abused word the abstract doctrines of this famous faith. This is, however, only the assertion of its enemies, the Brahmins, who called the Buddhists *Sangatas*, or atheists. It can only be this in its very corrupt state, for such a doctrine could surely never maintain its hold upon one-third of the human race, comprising nationalities so varied as the keen-trading Chinese, the energetic Thibetans, the gentle, impassionate Hindoos, and the warlike, intelligent Burmese and Siamese. It was a protest against idolatry and Brahminism by a man who was not a Brahmin but a rajah's son. It abolished caste, and hence, independently of other reasons, the violent opposition it meets with from the Brahmins.* It is really somewhat difficult to understand its actual doctrines; but whatever they are, Buddhism has been a power in the world, and it would be a rash assertion to make that it has not been on the whole for good. In India, though not properly the national religion —Brahminism being so—it probably, in the number of its followers at one time, far outstripped those holding the indigenous faith of the country. In about the sixth century of our era, it was almost entirely driven out of India by persecution; but it has still attached to it a number of adherents in that country. There are, however, other heretical offshoots from Brahminism co-existing with it in India, and to these we may devote a paragraph.

Jainism.

This is another of the secessions from Brahminism, and it seems to us, who can only read of it at second hand, in the vague accounts which its students give, as mysterious as Buddhism itself. It may be said to be based on Buddhism, with caste remaining as an integral part of it. It admits among its tenets the doctrine of the periodical appearance of certain god-men and men-gods, called "Tirtankaras"—a name which is probably equivalent to that which the Buddhists apply to their founder—Tathajala. The Jains are very numerous in the north-west, toward the seaboard. They have been called the deists of India, though this designation is not strictly correct, as they have erected one of the most beautiful shrines in India—that in the mountain city of Comulmere, in Rajpootana—to the Supreme God. All of their temples are very beautiful; and probably no sect of the Hindoos has exhibited greater architectural genius than the Jains.

* Max Müller's "Buddhism and Buddhist Pilgrims;" Schlagenweit's "Buddhism in Thibet;" Spence Hardy's "Manual of Buddhism;" St. Hilaire's "La Bouddha et sa Religion."

In Benares, where the Brahmins are too powerful to allow the Jains much voice, their sacred buildings are no doubt very unpretending, but in the most obscure towns of Rajpootana they have reared graceful and costly temples—such as that in Monzabad, described by Heber,* which was richly sculptured, with a beautifully carved dome, and three lofty pyramids of carved stone springing from the roof.

The Sikh Faith.

This heresy originated in the sixteenth century from the busy brain of a pious sceptic named Nanuk. It is, to use Mr. Ludlow's language, Hindoo Quakerism, inculcating forgiveness of injuries, non-resistance to wrong, and tolerance of all worships. Under prosecution its followers grew to be a warlike race, who founded the last great native monarchy in the Punjab, which has been overthrown by the English power within our own days. The Sikhs abolish caste, but maintain their respect for the cow. Their holy books are the "Adee Grun'h," written in the vernacular, and, unlike the Vedas, are therefore accessible to all classes. They are ardently devoted to their religion, and will compass heaven and earth within the bounds of India to make one proselyte. Their chief doctrine is, "that God is to be worshipped in spirit and in truth, with little reference to particular forms, and that salvation is unattainable without grace, faith, and good works." Caste was thus undermined without being destroyed. "Think not of caste," he says; "abase thyself and attain to salvation. God will not ask man of what race he is, He will ask him what he has done." Though violently opposed to Mohammedanism, Nanuk's pious ascetic life and good actions are spoken of with respect by the fanatical, intolerant followers of that faith; and whatever may have been its influence for good in India—and it was superior in its moral teachings to Brahminism—it has been a power in consolidating the Sikhs into a nation.

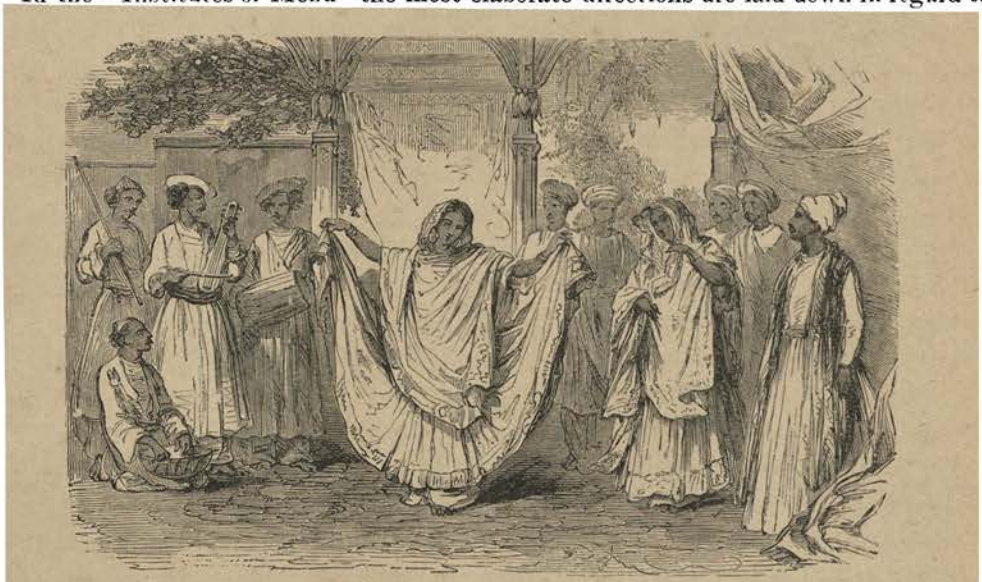
Mohammedanism is, of course, another of the great Indian faiths, but it came in with the Arabian and other foreign conquerors, and is no more entitled to be ranked with the indigenous faiths of India than has Christianity. It is also impossible to shut our eyes to the fact that a change is coming over the religious life of India. I do not refer to the good that the missionaries of the various Christian sects are accomplishing. The simple villagers may still follow the faith of their fathers, or their vacillating easily-led wills may be swayed to a better and nobler faith brought to them from beyond the sea. But the Brahmins and the high-class Hindoos are not so easily bent. Pride keeps them from turning to the Christian religion; common sense and reason, as well as the wider spread of education over India, lead them to laugh at that of their fathers. The result is a middle course, and young Bengal and young Bombay are adopting religions which may be said to be Unitarianism with a flavour of the East about it—in a word, such doctrines as were once preached in England by an educated Hindoo—the Baboo Chunder Sen. These doctrines are sure to spread.

Marriage.

In India, as in most Eastern countries, few women are doomed to enforced celibacy. If a man is known to have a marriageable daughter, be she poor or rich, beautiful or the contrary, it is not long before she is approached with a view to marriage. But this is never done by the

* "Narrative of a Journey," &c., Vol. ii., p. 429.

"lover," if such a name can be applied to a mere child who has never seen his future wife. The sexes are kept strictly apart. Among the Brahmins, the males are not allowed to marry until they have assumed the cord which admits them formally into the sacred caste, *i.e.*, about the age of nine, though marriage is rarely delayed beyond the young man's sixteenth year, his wife being selected of about the age of five or six. Among the lower castes—like the Sudras—they are often married when not more than five years. While the marriage is being decided upon, either the parents or a professional *ghataka*, or negotiator, is employed to arrange preliminaries, the young people being invariably compelled to stand aloof from taking any share in the important matters in treaty, even when their years would admit of their so doing. In the "Institutes of Menu" the most elaborate directions are laid down in regard to the



BAYADERES (PROFESSIONAL DANCERS) OF CALCUTTA.

choice of a Brahmin's wife, and to the ceremonies that this youth must undergo. He must sit, for instance, on a stately bed, decked with a garland of flowers: his father then presents him with a copy of the Vedas, and a cow, the symbol of Venus. The father next reads the youth a grave lecture on the duties of his future life, and how he ought to select a wife. The qualifications for a Brahmin's bride are many and strict, if the code of the great Hindoo legislator is to be the guarantee for this. Not only is a girl with red hair—a rare case among the Hindoos—to be avoided, but care should also be taken to shun one with little hair or with too much. She must not be immoderately talkative, nor must the bride-elect have inflamed eyes. The young Brahmin must avoid one "with the name of a constellation, of a tree, or of a river, of a barbarous nation, or of a mountain, of a winged creature, a snake, or of a slave, or one with any name raising an image of terror. Let him choose for his wife a girl whose form has no defect; who has an agreeable name; who walks gracefully, like a phenicopteros or like a young elephant; whose hair and teeth are moderate, respectively, in quantity and size; whose body has an exquisite softness:" moral or intellectual qualities seem to be entirely omitted in the Hindoo "seven points of a good wife." The siege of the girl's parents is not decided upon until a fortunate

day has been fixed. The father of the young man then takes a number of small presents and proceeds to the house of the bride-elect, but will immediately turn back if any animal of evil omen, such as a fox, a cat, or a serpent, should cross his path. But even if all go well with the ambassador at the house of the lady whom he hopes to make his daughter-in-law, the

BAYADERE OF SRINAGER.

father of the girl does not give his consent until he hears the chirp of one of the small lizards that creep about old walls. The lizard having chirped, a favourable omen is anticipated, the gods are propitious, and the bride's father assents. Numerous ceremonies are performed with a view to betrothal, and the marriage day is fixed. The four summer months usually fixed upon are the most lucky in the whole calendar; and, probably on account of the field-labours being suspended during that period, on account of the great heat, some leisure is afforded for the

performance of the ceremony. During the night preceding the nuptial day, the houses of both bride and bridegroom resound with music suitable for the occasion, and burning lamps are placed at the door by women who utter wishes for the welfare of the bride and bridegroom. Balls of rice are made by the ladies, who towards the close of the night eat rice with the bride and bridegroom. Next morning, the ladies again assemble, and merry-making recommences. With burning lamps in their hands, a "vessel of pure water, balls of rice-flour, and a quantity of betel, they proceed to visit the neighbouring families, and present them with the plant." On their return home the marriage-rites are continued:—"After placing the future husband and wife upon a framework, or wicket of bamboo, and thrice waving round their feet a wisp of lighted straw, the women taking a ball of thread, and encompassing the bamboo framework four times, bind the betrothed pair together, fastening one end of the thread on the right arm of the youth, and the left arm of the maiden, with a few blades of dowagrass.* The bodies of the bride and bridegroom are next anointed with fragment unguents. When these ceremonies are completed, little offerings, intended to secure the happiness of the betrothed, are made at the houses of both parents to the names of their deceased ancestors. Presents of betel, fruit, and sweetmeats are then exchanged between the bride and bridegroom; and in the course of the afternoon their heads are shaved. Immediately after the performance of this part of the ceremony, a large stone is placed in the midst of a small artificial pond of water, surrounded by trees, in which are suspended lamps with wicks, made of the fruit of the thorn-apple. Upon this stone the bridegroom stands, and the women, with the burning lamps, rice-balls, &c., in their hands, approach him in single file, and successively touch his forehead with the various objects which they bear. The bride, bridegroom, and all the principal personages concerned, fast until the whole ceremony of the nuptials is completed." †

Rich people, and even those who cannot afford such display, often spend large sums on their weddings, and conduct the ceremonies with great Oriental pomp and splendour (Vol. iii., p. 301). At night, at a fortunate hour, the bridegroom, superbly dressed, glittering with gold and silver ornaments, and with a crown on his head, is conducted in a golden palanquin to the bride's dwelling. Before him moves a long procession of servants bearing silver staves, and a number of open carriages containing singers and dancing-girls (pp. 76, 77, 80), horses, camels, and richly-caparisoned elephants, and beating of a drum. All along the line of procession attendants carry lighted flambeaux, and discharge fireworks as they advance; and scattered amongst them are musicians who play on various instruments. It is not a little significant that, since the English conquest of India, these musicians are frequently Europeans; guns are also fired every now and then.

Sometimes these midnight marriage processions, when passing through the village, are playfully attacked by the boys and young people. But these encounters, commenced in sport, not unfrequently end in dread earnest, with the loss of many lives. The ceremonies which follow after the bridegroom has arrived at the bride's house, such as his being undressed by the bride's father, and clothed in new garments, standing on a stool beneath which a cow's head and various other sacred things are buried in the earth, the bride being covered with old garments, and carried seven times round her future lord, after which they gaze on each other,

* According to Wilson, *Agrostis linearis;* but Carey, a better authority, considers it to be *Panicum Dactylon, Linn.*

† Ward, "View, &c.," Vol. i., p. 170; "Hindoos," Vol. i., p. 269.

and approach and sit down together, it would take too long to describe. "The father-in-law then presents the bridegroom with fourteen blades of the fragrant kusa grass, pours water into the palm of his right hand, and reads a *mantra*, or incantation, over it. The water is then spilt upon the ground. Other minute ceremonies follow. Then the officiating Brahmin, having directed the youth to put his hand into a vessel of water, approaches with the girl, and placing her hand upon that of her husband, binds them together with a garland of flowers. When the bride has been formally given and received, the garland of flowers is removed, while the father of the bride repeats the *Gâyatri*, or holiest verse of the Vedas. A kind of curtain is then drawn over the heads of the married pair, who once more regard each other, after which they are directed to bow to the Sâlagrâma and the company, and to invoke the blessings of the gods and Brahmins. During these ceremonies, portions of the *Misra*—a work on the various orders of the Hindoos—are rehearsed by the Ghatakas, and the foreheads of the guests marked with the powder of sandal-wood. The bride and bridegroom are then fastened together by their garments in token of union, and are then led back into the midst of the family."

Time to an Oriental is as nothing. Accordingly, in their marriage ceremonies, as in other incidents of their lives, the most minute, prolonged, and tedious details are indulged in. To relate these would far exceed our space and plan. We must, therefore, conclude by saying that in addition to what we have related there are many other minute observances, and that these observances vary in different portions of India. Thus, for instance, the Brahmins of Western India offer an expiatory gift to a person of their own station, in order to put themselves into that state of purification from all sin which is proper to those entering into such an important state of life as marriage. This act of charity is succeeded by a sort of interlude, which, as Dubois remarks, looks very ridiculous in the midst of the marriage preparations. "The bridegroom feigns an eager desire to quit the country upon a pilgrimage to Benares, to wash himself in the sacred waters of the Ganges. He equips himself as a traveller, and being supplied with some provisions for the journey, he departs with instruments of music sounding before him, and accompanied by several of his relatives and friends, in the same manner as when a person is really proceeding on that holy adventure. But no sooner has he got out of the village than, upon turning to the East, he meets his future father-in-law, who, learning the object of his expedition, stops him, and offers him his daughter in marriage if he will desist from his journey. The pilgrim readily accepts the conditions, and they return together to the house." One or two further particulars regarding ceremonies connected with Hindoo marriages, and we have done with a subject very interesting in itself, but among this people so elaborately detailed and varied, that to attempt to narrate in the most abridged form a tithe of the customs in connection with it, would far exceed the proportionate space which can be devoted to such a portion of Hindoo domestic economy.

Among the Brahmins, one part of the ceremony consists in the newly-married or betrothed pair standing in two empty baskets, pouring two other baskets of ground rice alternately over each other's heads until they are tired, this curious rite being intended to be an omen of good fortune. In the marriage of kings and great princes baskets of pearls instead of rice are sometimes used in this ceremony. On the fourth day of the festival the bride and bridegroom eat from one plate, as a token of the most intimate union; but during the whole of the rest of their lives they never again sit down to a meal together, though to eat

from the same platter has always been considered through the East as a mark of peculiar affection.

Among the warlike Rajpoots, the princes frequently allow their daughters to choose their own husbands. The father, like Tyndarus of classical tale, invites a number of princes to his court, where they are amused with feasting and mirth. The princess who is to be married then makes her own choice, and custom has rendered it impossible for the prince selected to resist this appeal to his gallantry.

Polygamy is generally practised among the higher-class Hindoos. The first wife is,

"NAUTCH," OR DANCING GIRL, OF BARODA.

however, always of the husband's own caste. His children are alone legitimate in the eye of the law, the other wives, over whom the first one rules with an iron hand, being denominated as mere *nepastri*, or concubines, and their children being ranked among some of the mixed castes, from which these secondary wives are usually taken. Kings, therefore, who have no children by a wife of their own caste, can have no heirs. The middle class and poorer Hindoos have rarely more than one wife. The Brahmins are the only exceptions. Many of these lead most dissolute lives, and marry a number of wives, on whose families they quarter themselves as they wander about the country. It is only fair, however, to state that the wives of such men usually lead lives scarcely less profligate than those of their husbands.

Polygamy, though thus practised by the Hindoos, is not in great favour with them. A man commonly marries a second wife, only if the first be likely to bear no children, and even

AN INDIAN "NAUTCH," OR DANCE.

then he is rarely the first mover in the matter, her father or brother being usually the instigator.

Celibacy is looked upon as a disgrace both to the men and women. If a man loses his wife he will immediately look out for a second, but if she dies also, he will have some difficulty in getting a third, owing to the belief that some bane is upon him. To avoid this supposed curse, he betrothes himself to *a tree*, on which the threatened evil falls. Fifty is the age which the sacred books fix as the period beyond which a man should not marry, but the Brahmins disregard this injunction.

Though Indian women are not treated with the same courtesy and consideration as they are in Western society, and are in many respects even degraded, yet it is erroneous to suppose that they are mere slaves, or are sunk as low as they usually are in the harems of Mohammedan countries. We must not lay too much stress on the regulations laid down for their treatment in the "Institutes of Menu." They were certainly of a character which would, if obeyed, secure for married women at least great respect, and even honour, but there is no proof that the enactments of this legislator were strictly obeyed, and, at all events, they have no force at present; yet at the same time it must be allowed that a Hindoo woman is not considered the equal of a man. She is looked upon with small consideration, and is supposed to be incapable of acquiring that degree of mental capacity which would allow of her ascending higher in the social scale than she is already. If a man does anything reprehensible, it is usually said that he has acted in the spirit of a woman, and she, on the other hand, as the excuse for any fault she has committed, lays all the blame on the natural inferiority of her sex. The Abbé Dubois, a well-known and much-esteemed writer on the Hindoos, whose opinion we have just quoted, considers that from some strange perversity of taste, or from the effect of custom, the Hindoo women have absolutely imbibed a taste for ill-treatment. "They would," he assumes, "despise their husbands if they treated them with easy familiarity. I have seen a wife in a rage with her husband for talking with her in an easy strain. 'His behaviour covers me with shame,' quoth she, 'and I dare no longer show my face. Such conduct among us was never seen till now. Is he become a *Paranguay* (Frank), and does he suppose me to be a woman of that caste?'" Yet, if they are despised in private, they are treated with the highest respect in public. Among the *ryots*, or peasants, there is no separation of the women. Both sexes sit at night round the lamp, engaged in cheerful conversation, weaving, spinning, cooking, or in playing a kind of game of dominoes.

Among the martial tribes of India, such as the Rajpoots, the opinion of the women is taken in affairs of the utmost moment; and before war is decided upon, the chief and his wife first agitate the subject in private, after which it is confided to the tribal council, which, in its turn, if it be favourable, petitions the ruling princes in regard to the decision at which they have arrived. The wife is also the guardian of the heir to the chieftainship during his minority. Among them the women are everywhere treated with great delicacy, respect, and even affection. Among these people—the Rajpoots—Colonel Tod describes a curious festival, which is known as the "Festival of the Bracelet," and the account is worthy of quotation, from the fact that a few of the usages described are not unlike some of the nobler usages of ancient European chivalry. "The Festival of the Bracelet is in spring, and whatever its origin, it is one of the few occasions where an intercourse

of gallantry of the most delicate nature is established between the fair sex and the cavaliers of Rajast'han. Though the bracelet may be sent by maidens, it is only on occasions of urgent necessity or danger. The Rajpoot dame bestows with the *rakhi* (bracelet) the title of adopted brother; and while its acceptance secures to her all the protection of a *cavalier servente*, scandal itself never suggests any other tie to his devotion. He may hazard his life in her cause, and yet never receive a smile in reward, for he cannot even see the fair object who, as brother of her adoption, has constituted him her defender. But there is a charm in the mystery of such a connection never endangered by close observation; and the loyal to the fair may well attach a value to the public recognition of being the *rakhi-bund bhâe*, the 'bracelet-bound brother' of a princess. The intrinsic value of such a pledge is never looked to, nor is it requisite it should be costly, though it varies with the means and rank of the donor, and may be of floss-silk and spangles, or gold chains and gems. The acceptance of the pledge and its return is by the *katchli*, or corset, of simple silk or satin, or gold brocade and pearls. In shape or application there is something similar in Europe; and, for defending the most delicate part of the structure of the fair, it is peculiarly appropriate as an emblem of devotion. A whole province has often accompanied the *katchli*; and the monarch of India was so pleased with this courteous delicacy in the customs of Rajast'han, on receiving the bracelet of the Princess Kurnavati, which invested him with the title of brother, and uncle and protector to her infant, Oody Sing, that he pledged himself to her service, 'even if the demand were the Castle of Rent'umbor.' Humaioon proved himself a true knight, and even abandoned his conquests in Bengal when called on to redeem his pledge, and succour Cheetore and the widows and minor sons of Sanga Raria."*

Certainly the women of Northern India are not slaves, nor in a menial position in the households of their husbands. They have ever been treated with respect and even devotion, and, like women in the Western World, have been the inspiring causes of noble deeds on the part of their admirers and protectors. "To win their unseen smiles the Hindoo warrior toils and bleeds; for there is no recess of the harem into which the renown of a manly character and gallant actions will not penetrate. The bards, who resemble the troubadours of the Middle Ages, and the Aoidoi of ancient Greece, are everywhere admitted, to the palace as well as to the cottage; and the youth of their country, decorated in their glowing songs with all the ornaments of poetry, are presented to the ardent imaginations of the fair in a light highly calculated to inspire admiration and love."

In general, the women of India enjoy complete liberty; only the women of the higher classes, or those in parts of the country where the Mohammedan example has prevailed, are at all secluded. Among the lower class, indeed, they have to assist in domestic affairs, in business, and in the labours of agriculture. But the most extraordinary custom with reference to women is that which prevails in some parts of India—Mysore for example. If a woman of any of the four pure castes is tired of her husband, or, being a widow, is wearied of a life of celibacy, and goes to the temples and eats of some of the rice offered up to the idol, she is, if of Brahmin caste, offered, after due formalities are gone through, the option of either living in the temple or out of it. If she chooses the former she receives a daily allowance of food, and a piece of cloth annually. She must in return sweep the temple, fan the idol with a

* "Annals of Rajast'han," Vol. i., pp. 312, 313.

yak's tail, and perform the duties of a wife to the attendant Brahmins. The male children of these women are termed *moylar*, but are fond of wearing the Brahminical thread. The daughters are usually brought up to live like their mothers, and the remainder given in marriage to the moylars—who are either employed in menial offices about the temple, or engage in agriculture or other occupation. These temple-women are not looked upon as following a disgraceful life, but are, on the contrary, treated with profound respect by the visitors to the shrines. The women of this character were formerly the only educated females in India. And it is remarkable that while a woman born into this disreputable trade, or adopted in a family of this kind, is not held to pursue a shameless vocation, other women who have fallen from virtue are esteemed to have disgraced themselves and their families.* A Hindoo woman's time does not hang heavily on her hands. If belonging to an industrious family, she rises early in the morning, lights her lamp, and spins some cotton for the clothing of her family; she next feeds and attends to the children. This done, she sprinkles and purifies the floor. Next she sweeps the house and the yard. She now breakfasts, cleans the brass and the stone vessels with straw ashes and water. Her next duty is to cleanse, bruise, and boil rice. About ten or eleven o'clock she takes a towel, and accompanies the women—her neighbours—to the tank, or river, to bathe.

In this locality some of the women makes a clay image of the Lingam, which they worship. Others, not so strict, repeat a few prayers, bowing to the water, the sun, &c. They then bathe, and rub their gold and silver ornaments with sand, anoint their bodies with oil, and cleanse their hair with the mud of the sacred stream. The Hindoo woman then dries her hair in the sun, changes her garments, washes her feet, and attends to her cooking. Before she commences, she eats a mouthful, the neglect of this preliminary being, in her opinion, almost certain to bring calamity upon her household.

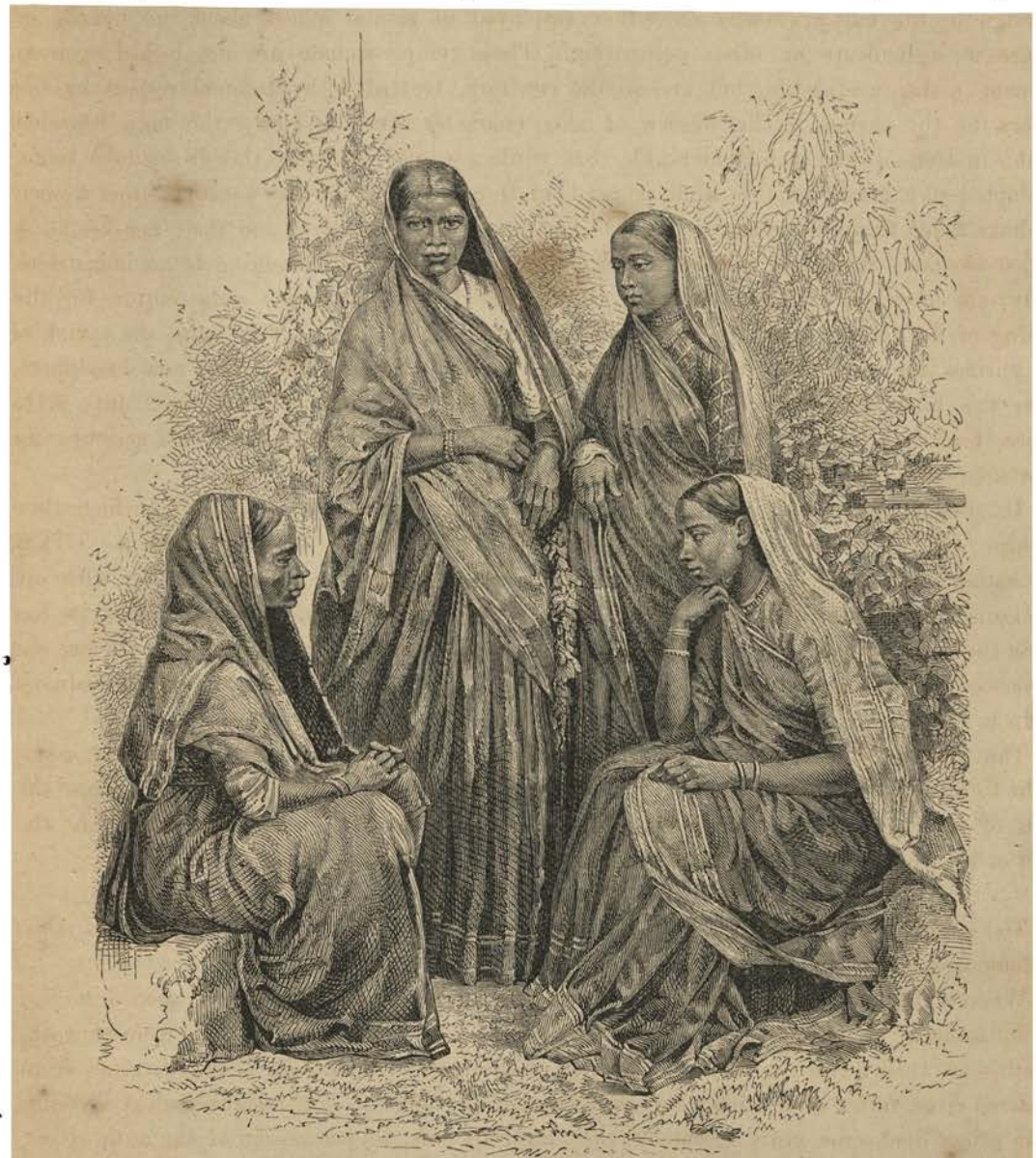
The Hindoo women were formerly totally uneducated. They are now, in many cases, taught to read and write, and as education is spreading they are becoming more and more the equals of the men, and, as nature intended that woman should be, his helpmate in life, the sharer of his joys and sorrows, and the soother and counsellor of his life.

The last incident in the life of the Hindoo woman of which we shall speak is the famous, or infamous, but now almost abandoned, *Suttee* (Vol. iii., p. 317).

When a Hindoo dies he is burned on a funeral pile, composed of faggots of wood drenched with inflammable substances, and so built as to allow a free draught of air to play from beneath. His ashes are then thrown into the Ganges, or, if the place of cremation is at a distance from the sacred river, into a river which is *supposed* to be the Ganges. For instance, when a young Indian prince died some years ago at Florence, his body was, by permission of the authorities, burned on the banks of the Arno. If the deceased is of Brahminic rank, or a man of wealth, the cremation takes place with great pomp and expense; but if he is poor, but above all of low caste, his wretched corpse is disposed of as soon as possible. The burning of the corpse is a widely-spread custom, and one which, in the interest of public health, is highly to be commended in tropical countries. But in India, for the chief wife of the deceased to voluntarily

* Watson and Kaye, "People of India," Vol. iii., p. 165.

become a "Suttee" is something much more peculiar and revolting. Yet, formerly, until it was suppressed by the British Government, nothing was more common in India. The wife mounted the funeral pile and laid herself down by her dead husband. The funeral pile was lighted,



NATIVE WOMEN (BOMBAY PRESIDENCY)—CONVERTS TO CHRISTIANITY.

and in a few minutes the smoke rolled in volumes around the dead and the living. If through pain the living victim attempted to escape, she was held down by bamboo rods laid across her body, and held at either side by cold, merciless men, who looked upon her cruel suicide as a noble, religious act, which reflected credit on her relatives, and linked her name for ever with those of the best of her race. Generally her sufferings were of short duration: the smoke

suffocated her. But sometimes they were unnecessarily prolonged by the faulty construction of the pile; and cases have even been known in which the poor wretch has attempted, and even made good, her escape from the torments to which, unaware of her own powers of endurance, she had voluntarily submitted; but I do not know of an instance in which she ever survived the injuries she had suffered. In the greater number of cases, however, the stupefied body was soon consumed, and mingled its ashes with those of the form beside it. It is said that sometimes the "Suttee" was stupefied with drugs, such as opium, before ascending the pile, but this has been denied, on the ground that as the woman has to undergo certain forms and repeat certain prayers before she ascends the pile, it requires the possession of all her senses unimpaired to perform these aright. It is not compulsory on the Hindoo woman to perform this "Suttee;" it is only looked upon as a pious act on her part, and it may be noted that it is generally the Brahmins' widows who perform it. The reason is obvious. A woman of that high caste is left a widow; from being looked upon as a little lower than a goddess, worshipped by those beneath her as part and parcel of Brahma, the giver of life—before whom kings were abject slaves—who could commit any crime so long as it did not infringe the sacred laws of caste—in a word, one of the chosen of the earth, she sinks, by her refusal to become a "Suttee" with her husband, to be an unclean thing, loathed, despised, and treated with contempt by the very Pariahs, for whose shadows to fall upon her was a few hours ago contamination the most vile. For a delicate girl like her to lose all caste is misery compared with which the agony of a few minutes is as nothing. These facts we must take into account before we can justly estimate the motives which induce a Hindoo widow to take the resolution of being burned with her husband.

In 1829, Lord William Bentinck, among the many other excellent reforms which he was the means of introducing into India, forbade the performance of "Suttee" within the British dominions, under severe penalties. Notwithstanding the passive resistance of some of the Indian conservatives of those days, and the presentation of a petition to the Privy Council in favour of it by some rich Hindoos, the action of the Governor-general was supported by the Home Government, and "Suttee" is now almost unknown, either in the British territories or in the Protected States. A case now and then occurs, but it is looked upon as one of the curiosities of former Hindoo life. "Suttee" was one of the oldest observances in India. It existed in the time of Alexander the Great, and doubtless also long before his memorable visit.

CHAPTER V.

The Hindoos: Birth, Primogeniture, &c.; Wars, Arts, and Amusements.

Long before a Hindoo child is born, the mother—who is treated with great kindness—performs certain ceremonies to avert evil from her future offspring. As soon as the father visits his new-born child, he puts a little money into its hand, and all the relatives who accompany him follow his example. On the fifth day the mother bathes, on the sixth she worships

the goddess Shasthi in the shed where the child has been born, and on the eighth, eight kinds of parched corn and rice, prepared in the house, are scattered in front of the door, and are eagerly picked up and eaten by poor children, who are always on the look-out for such windfalls. The original design of scattering this grain and rice seems to be as an offering to the god. On the twenty-first day from the birth of the child, all the women of the family assemble under a fig-tree, and worship the goddess Shasthi again. The woman, if her child is a male, is now regarded as pure, but if it is a female, then she must extend her period of non-purification for a month. These ceremonies over the child's nativity are cast by an astrologer, and its fortune told in that vague, mysterious, non-compromising language so much in force among this fraternity all the world over. A name is then bestowed on the infant. This is usually the mother's prerogative, and the name given is commonly one taken from their mythology, such as that of one of the gods, or sometimes, if the mother is of a sentimental turn of mind, the name of a flower or a tree is given to the child.

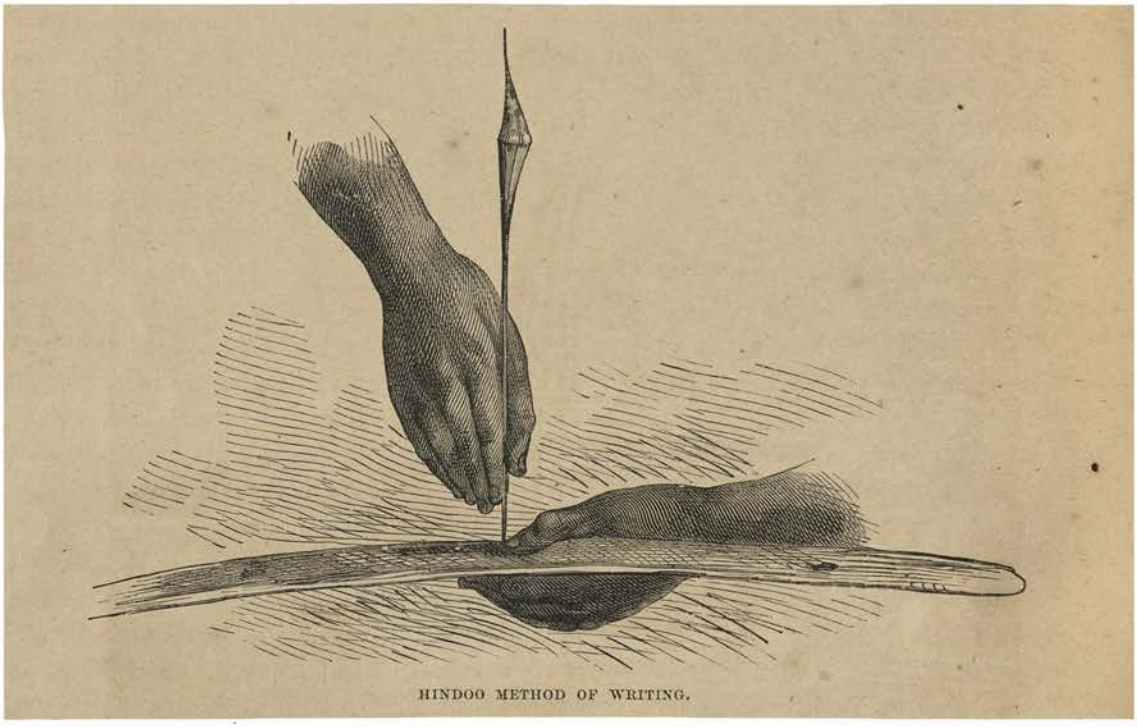
Sometimes parents will give their children soft and harsh names alternately, hoping thereby to obviate the envy of their neighbours, and their consequent malice, if all the children had pleasant-sounding names.

The children are suckled much later than they are in Europe. It is looked upon as nothing extraordinary to see a child of five or six *standing* by the side of its mother sucking her breast; and it is curious that in climates so extreme as India, and Eskimo land, the same late suckling is practised. Female children are not looked upon as blessings in every part of India, and the career of the hapless infants of that sex are very frequently cut short in early life. At one time the practice of female infanticide was almost universal, and sometimes even mothers would boast of the destruction of their offspring. Religion was not backward in supporting this custom, and the mothers were taught that the sacrifice of a child was acceptable to the evil powers. The cause of this murder of female children was chiefly that it was considered a disgrace for a female not to be married, and still worse for her to be married to a person of inferior birth to her own; both these contingences were possible in a poor aristocratic family, that had neither the power nor the inclination to pay the sum as a dowry which a suitor of their own rank would expect with his bride. In Guzerat the cry of venerable chiefs to the remonstrances of the British officers were: "Pay our daughters' marriage-portions and they shall live!" "Yet," as Bishop Heber aptly remarks, "these very men rather than strike a cow would submit to the most cruel martyrdom."

Infanticide is practised, we have seen, among the aborigines, but it was not confined to them. The most polished Hindoos equally immolated the children to save the disgrace of celibacy, or the expense of a dowry. Among the proud Rajpoots it is, or was, especially prevalent, the curious social observances of that warlike race especially conducing to its practice. It is now kept in check by the English Government imposing restrictions on the expense of weddings, and other similar means, by which the incentives to the crime are destroyed at the very fountain-head. Yet the love of her offspring is a sacred passion in the heart of the Hindoo mother. "From the hour of his birth," writes Captain Burton, "she never leaves him day or night. If poor, she works, walking about with him on her hip; if rich, she spends life with him on her lap. When he is in health she passes her time in kneading and straightening his limbs. When he is sick, she fasts, and watches, and endures every self-imposed penance she

can devise. She never speāks to or of him without imploring the blessing of Heaven upon his head; and this strong love loses nought when the child ceases to be a toy: it is the mainspring of her conduct towards him throughout his life. No wonder that in the East an unaffectionate son is a rare phenomenon: and no wonder that this people, when offensively inclined, always begin by abusing one another's mothers." *

The laws of inheritance among the Hindoos are very curious. The moment a son is born he acquires a vested right in his father's property, which cannot be sold without the recognition of this right of joint ownership. It is, in fact, simply a sort of Hindoo law of entail, with, however, many variations on the European system. For instance, when a son comes of age, he can,



HINDOO METHOD OF WRITING.

even against the will of the parent, compel a division of the property; and, should the parent acquiesce, one son can always have a division of the property against the will of the others. On such a partition taking place, the father has no advantage over his children, except that he has two shares instead of one. Sir Henry Maine, from whom we obtain this information, observes that the ancient law of the German tribes was very similar: the *allod*, or domain, of the family was the joint property of the father and his sons.†

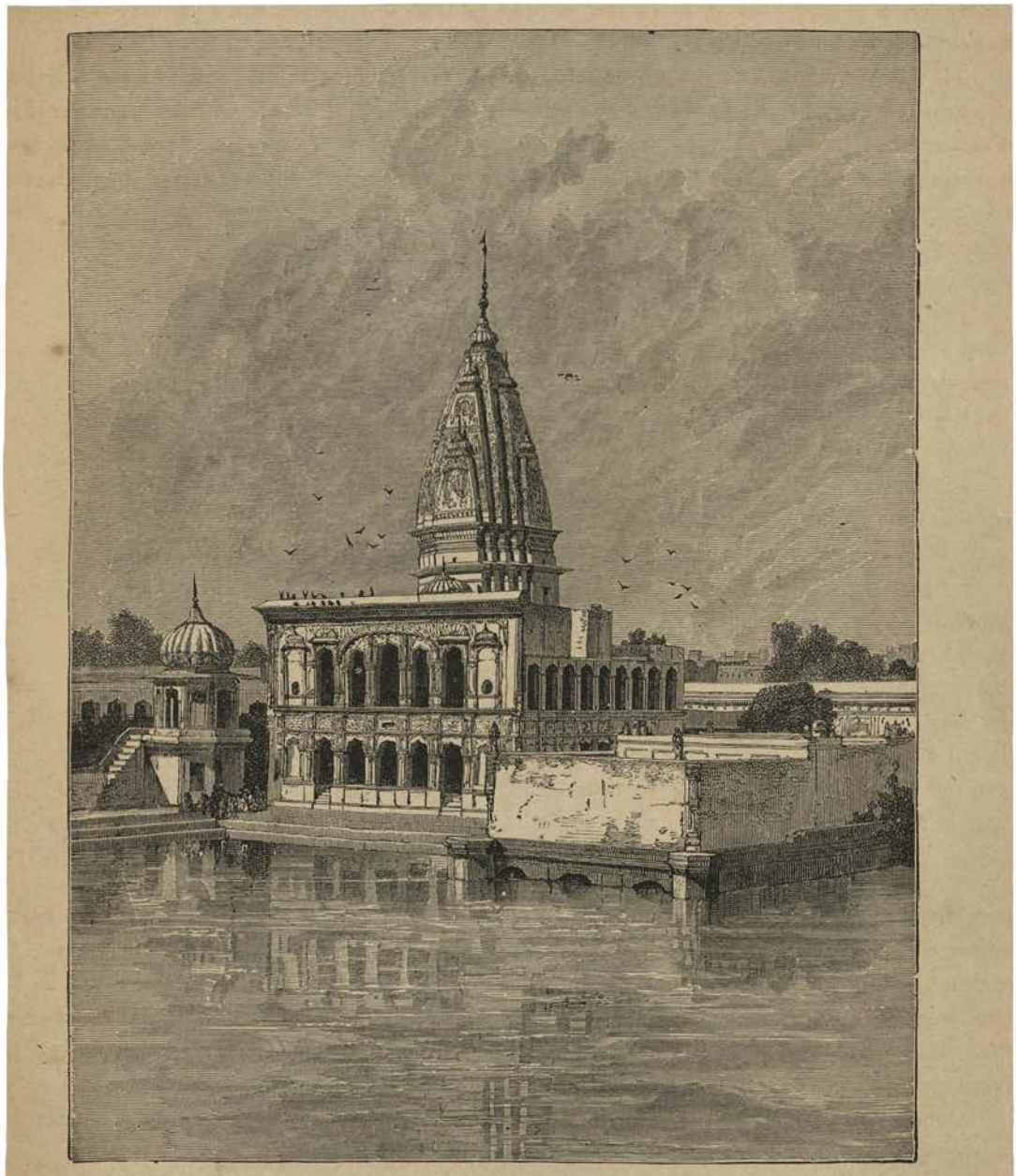
Among the Hindoos, also, there are cases in which the law of primogeniture "is followed, as regards office and power, politically, but not with regard to property."

Education is at a low stand in Hindostan. The child generally commences to acquire the elements of knowledge in its fifth year; it is then taught the alphabet, or sent by its father

* "Scinde, or the Unhappy Valley," Vol. i., p. 248.

† "Ancient Law," p. 228, cited by Lubbock's "Origin of Civilisation" (first edition), p. 314.

to learn it at the village school. Rich people employ tutors, whose duty it is not only to teach the child the first principles of Hindoo learning, but also to train it in good manners, to polish its language, and to teach it the duties which a child owes to its parents, its spiritual teachers, and



TOMB OF RUNJET SINGH, AT LAHORE.

others. A system of stiff etiquette is the result, reminding us of the state of manners last century, as portrayed in the novels of Richardson, and other writers of that period, or in the pages of "Sandford and Merton." The boy is taught from his cradle to address his father as "My lord," and his mother as "My lady," and on returning from a journey to bow profoundly to

them, and take any dust which may be on their feet, and place it, or pretend to place it, on his head. The alphabet is learned by the child being taught to form them in the sand with his finger; next to write them with a sharp-pointed needle on a palm leaf (p. 88); and last of all upon a green plantain leaf. Then he proceeds to words, then to clauses, sentences, and then to the figures used in arithmetic. The schools open early in the day and close at sunset; but there is an intermission during four or five of the hottest hours in the middle of the day, when the children are dismissed for play or refreshment. Misdemeanours are punished by corporal chastisement, the "moral system" not having as yet made any headway in the good opinion of the schoolmasters of Hindostan. The gains of these officials are small; but the men who follow the occupation of schoolmasters are in general very respectable, being most frequently high caste people. Passing by a Hindoo school, the master may be seen seated cross-legged on an antelope or tiger's skin, or on a mat of palm leaves, and looks, as he is seen, the personification of all that is grave and venerable in appearance and demeanour. The school—usually a very humble building in a grove—is generally ornamented with a statue of Lingam, and rude images of Ganesa and Saraswati—the god and goddess of learning. As the scholars enter they usually salute these images, exclaiming as they pass, "Adoration to thee, thou true master!" or, "May you be worshipped!"

A good education is rare, even among the Brahmins, many of whom, though men of great acuteness of intellect, understand no Sanscrit, even though they have studied at Benares; their early lives being more frequently spent in a course of rigorous study of the rules and discipline of their order rather than in acquiring the treasures of Hindoo learning and philosophy. Sanscrit they are certainly supposed to be acquainted with, because it is in this dead language that their sacred books are written, but all that the majority of them know is about equal to the amount of Latin which is acquired by the Italian peasant, who chants the Psalms so lustily in church on Sunday. A Hindoo is early taught the prominent virtue of cleanliness; but even here he falls into extremes. If he has attended a funeral, he must purify his person, before he can return home, by immersing it in some pool; and if he hears of the death of a relative, no matter at what distance, he has again to bathe himself before he can be accounted clean. It is possible—and in making this suggestion I am not over-estimating the wonderful shrewdness of the Hindoo legislators, as evinced in a hundred other regulations of a similar nature—that these laws about purification by water on every occasion at all out of the common were ingeniously devised to compel that salutary cleanliness so essential to health in a tropical country, and which an indolent, ignorant people would be so apt to neglect.

Music is also taught as a part of the education of the warlike tribes of Northern India, and forms one of the chief amusements of the people in the intervals of business. Yet it would be thought among the Rajpoots indecorous to be considered a performer.

Astronomy is now at a strong ebb among the Hindoos. At one time it was keenly cultivated, as the immense observatories which Jaya Sintia erected at Delhi, Benares, Oojein, and at the capital of Rajpootana abundantly testify. It is probable that it may again take a start, but on another basis, viz., the principles taught by Newton, instead of a system erroneous in many respects, and disfigured by being mixed up with astrology.

The literary attainments of even the princes are in general meagre. Most of them can, however, read and write, and sometimes their power of composition is of a superior character.

Most of them have received a very superior education, and in many parts of the country art and science are encouraged to a great extent.

The dead are invariably burnt, as we have already mentioned when describing the "Suttee" (p. 84), unless the aged person, having become an encumbrance on his or her relatives, is taken down to the Ganges, and after the nostrils have been stuffed up with the sacred mud, is abandoned to the mercy of the stream, to become the prey of the alligators and the vultures. This system of taking dying people to the banks of the river, even when there is no desire to abandon them, undoubtedly, brings on death in many cases, when otherwise they might have survived. Sometimes the dying person will remain several days by the river side, discussing his earthly affairs with the attendant relatives, or calling on the names of the gods; unless, indeed, his friends tire of the prolonged vigil, and end their labours and his earthly troubles at the same time by stuffing his mouth full of mud, or removing him within the influence of the stream. It is usually during this last prolonged watch by the river side that the Hindoo makes his last will and testament. While ceremonies are being performed for the good of his soul, he will, if a man of property, dispatch a messenger to Gaya to perform funeral rites in his name, and thus extricate his soul from the Hindoo purgatory into which it would otherwise enter after his death. He rewards his spiritual adviser (generally with some of his wife's ornaments), mentions what expenses he would like incurred in his funeral rites at home, and bestows gifts of land and money on the Brahmins, in consideration of their promising to offer up daily prayers for the repose of his soul. He then directs how his property is to be divided, if this has not been done already, and what allowance is to be made to his widow. "I have bought a piece of land," he will say, for instance, "by the side of the Ganges; you will take care that a flight of steps be built; and if my widow should survive you will cherish her. Two daughters, very young, will be left; you will see that they are provided with everything necessary, and give them in marriage to Kulîna Brahmins; give to each a house, ornaments according to custom, a thousand rupees ready money, a little land, and other things. You will also perform the different ceremonies as usual."

His relatives, though with ears all intent on what he says about the division of his property, make a show of being more anxious for his spiritual welfare; and while he is talking of rupees and bangles, and houses, and Ganges-lands, call loudly on him to repeat the names of the gods—of Nârâyana, Brahma, or Ganga, if a Brahmin; or if he is a Vaishnava, he will be told to repeat the names of Mahâ-prabhu, Krishna, Râdhâ, &c.; while the low caste man, like poor people all the world over, is allowed no choice, but is enjoined to call on any deity he may fancy, or whose name first suggests itself to him.

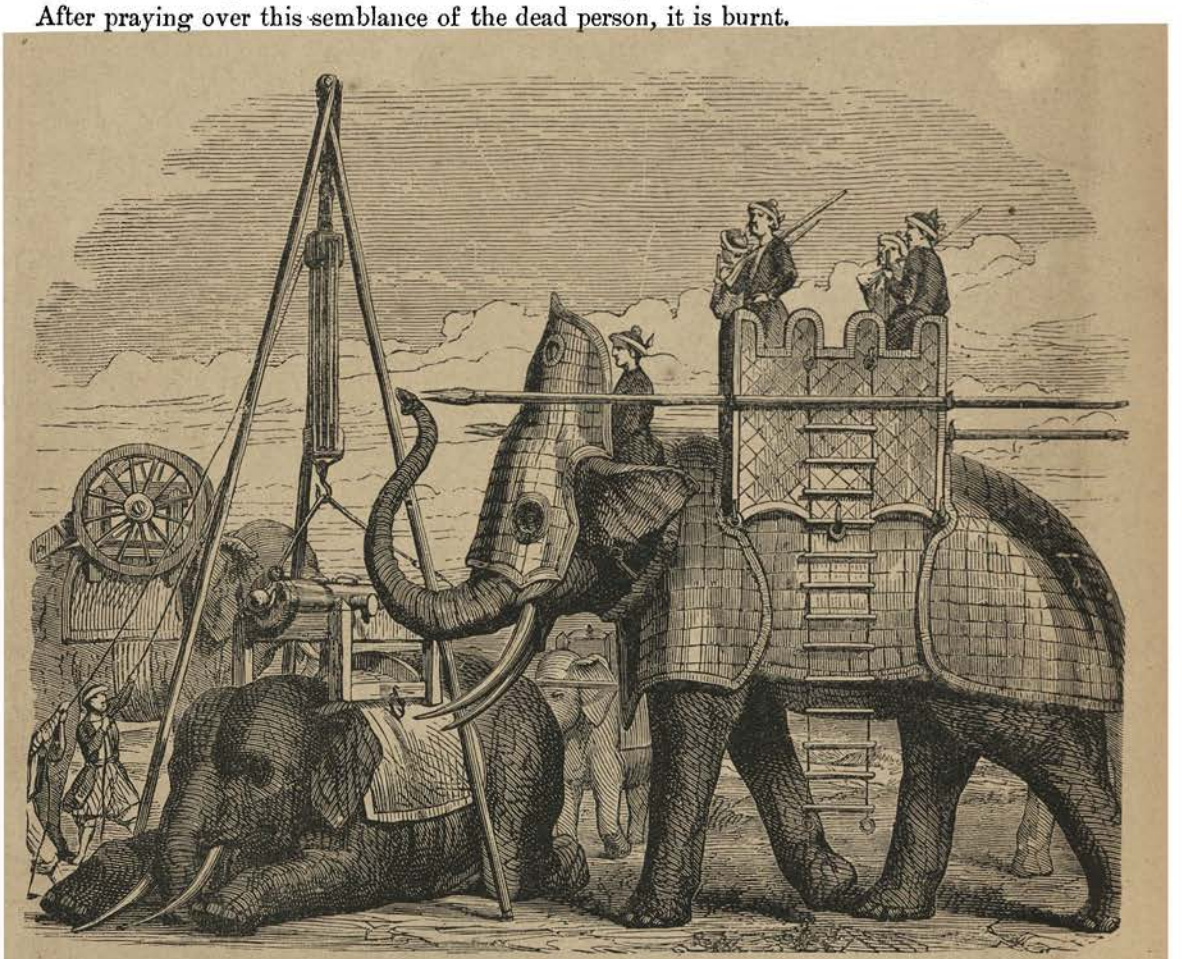
Life expired, the women approach and utter loud wails over the body, and immediately preparations for burning it are commenced to be made, in the manner already described, though, of course, accompanied by all the minute ceremonies, rites, and pomp, so dear to the Indian heart.

The exceptions to the universal cremation of the corpse among the Hindoos are as follows: A child who has not cut its teeth they throw into the river, and the same mode of disposing of the body is adopted in the case of a "Sannyâsi."

It may be remembered that among the ancient Romans young children who died before cutting their teeth were buried in the earth beneath the eaves of houses. Again, the Hindoo

sacred laws also forbid the following persons to be burned, viz. :—those who do not believe in the Vedas, those who act contrary to their faith, thieves, women who have murdered their husbands, drunkards, and those who have been guilty of any of the five deadly sins.

If the corpse of a dead man cannot be found, an effigy of the deceased is made of reeds, a cocoa-nut serving for a head, and the whole being covered with deer-skin and *palása* wood.* After praying over this semblance of the dead person, it is burnt.



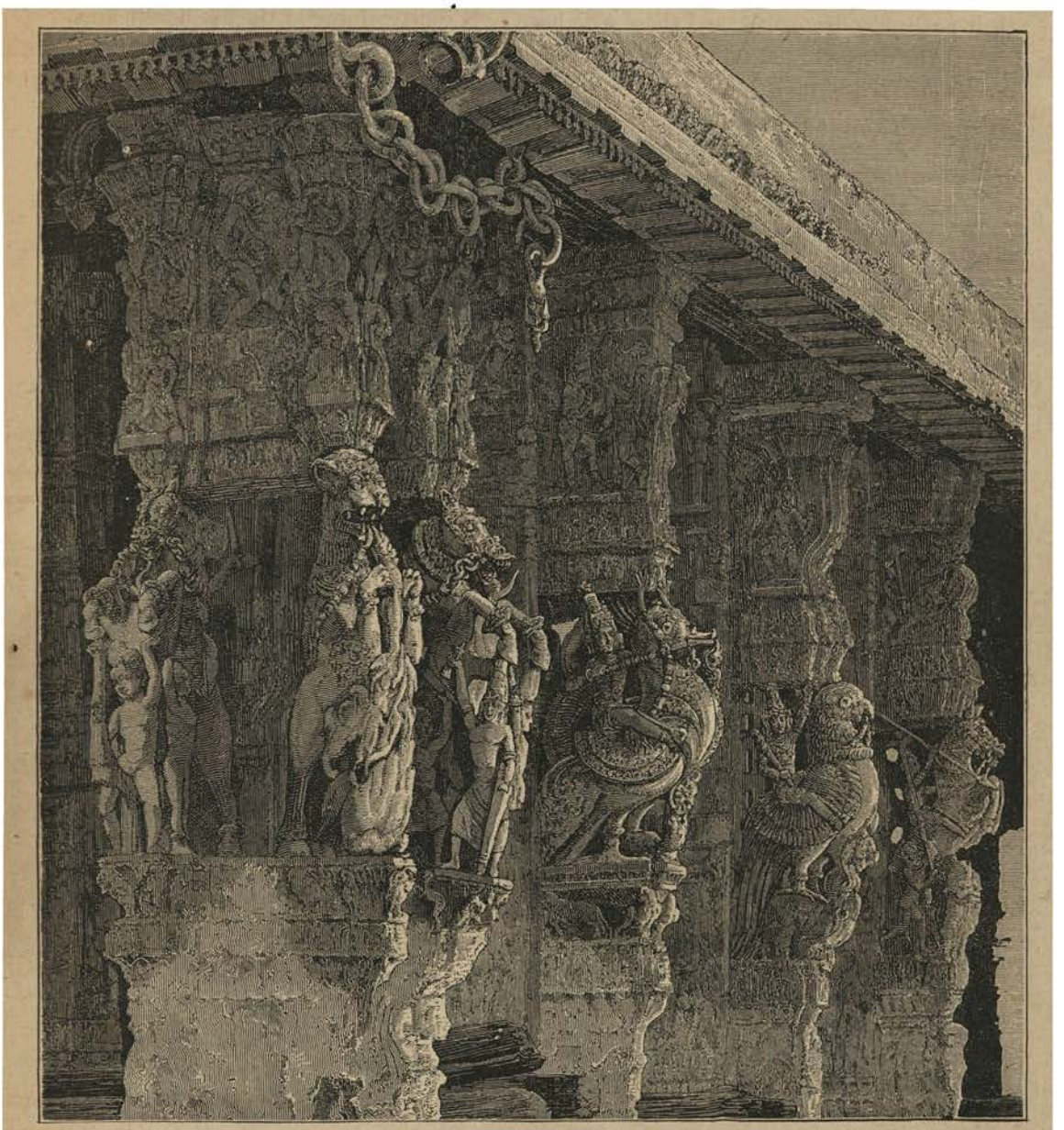
ELEPHANT EQUIPPED FOR BATTLE, WITH ARMOUR, HOWDAH, ETC. (FROM AN OLD ENGRAVING).

Wars.

At one time—and indeed until the British Government obtained almost undisputed supremacy in India—the combative disposition of the Hindoo nature displayed itself in numerous fierce wars, either among the numerous monarchies which found their place in India, or in repelling the various invaders who had established, or attempted to establish, strongholds in the country. It is a mistake, however, to suppose that in these wars the Kshatriyas, or military caste, was alone concerned, or even that the Rajpoots, a naturally brave and warlike race of people, monopolised the honours or rewards of the military profession. Soldiers were

* *Butea frondosa.*

taken from every caste, from Brahmins to Pariahs, the law of caste, which compels every man to follow the calling of his father, being thus broken through by the force of circumstances.



THE GROTTO OF A HUNDRED COLUMNS AT CONJEVERAM.

The privilege of bearing arms was in ancient times held in high estimation in India, though the Brahmins, arrogating to themselves the rank of despots in all matters, and never allowing an action which might be supposed to touch, no matter how remotely, their prerogatives, were always a source of weakness in the Indian military councils, and apt to render the armies

of the Hindoo potentates inefficient. Hence it has happened that the Indian armies have been powerful only when the Brahminic influence was kept in its proper place, or, as in the case of the Mohammedan sovereigns, when the priestly influence had no part in the order of affairs. Indian warfare was always carried on with great barbarism, and much pomp. Elephants, with howdahs, or castle-like structures on their backs filled with soldiers, either dragged the artillery, or assisted by their huge weight in trampling down the foot-soldiers who opposed their progress (p. 92). Chariots in great numbers and of vast dimensions, in which the principal officers rode, were also employed. When two monarchs engaged in battle, though using every effort to gain the advantage one over the other, never forgetting the politeness which is due from one king to another, always before the contest commenced met and politely saluted each other. The Hindoo cavalry was not, in ancient times at least, considered of much importance in war, the infantry being the arm on which most dependence was placed. In India, in modern times, though warfare has to a great extent been exterminated by the abolition of the native governments and armies, the few soldiers who are kept by the native or subsidiary princes are in general provided with modern weapons, though here and there we still see them clinging obstinately to some weapon considered peculiarly national by the people who use it. These weapons were all distinguished by a graceful elegance common to everything in India, from the people themselves to the simplest article of domestic ware. Their bows and arrows are examples of elegant, and yet very efficient, weapons. Equally beautiful is the armour still occasionally seen in India. It is of steel, elaborately engraved and inlaid with gold and even jewels. Their swords are almost universally of the scimitar or curved form, and are used by the stroke being given by a turn of the wrist in drawing the curved edge of the weapon rapidly over the object aimed at, rather than by a direct blow. The target, helmet, gauntlets, coat of mail, and other articles of armour are equally elegant. Daggers and the chakra, or a peculiar throwing weapon like a quoit, are among the other specialities of Indian weapons which we can only mention; but as they are found in almost every museum containing a collection of the "curiosities" of our Eastern Empire, this necessary omission does not much matter. We will conclude these notes on war by the description of an Indian battle-field by an eye-witness. "The river dividing the armies, our fatigued troops were incapable of pursuing flying cavalry; we therefore marched a mile further, and encamped near Hossanlee, on ground lately occupied by the enemy, who, in that expectation, had cut down the trees, destroyed the village, and burned all the corn and the provender they could not carry off. The surrounding plain, deprived of its verdant ornaments, was covered with putrid carcases and burning ashes, the hot wind wafting from these fetid odours, and dispersing the ashes among the tents, rendering our encampment extremely disagreeable. During the night, hyenas, jackals, and wild beasts of various kinds, allured by the scent, prowled over the field with a horrid noise, and the next morning a multitude of vultures, kites, and other birds of prey were seen asserting their claims to a share of the dead. It was to me a scene replete with horrid novelty, realising the prophet's denunciation: 'I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven and the beasts of the earth to devour and destroy.'" *

* Forbes, "Oriental Memoirs," Vol. ii., pp. 73, 74.

Arts, Amusements, &c.

With the exception of architecture and the manufacture of jewellery, the fine arts have never greatly prospered in India, the grinding despotisms which from time immemorial have crushed the country, having been unfavourable to the progress of painting and other branches of art.

In architecture even, it is believed, they never attained any great perfection until the Mohammedans came amongst them. For instance, arched bridges are believed to have been unknown to the native engineers.

The art of *sculpture* early occupied the Hindoo mind, and most of their designs were influenced by their religious opinions, the gods and their mythology being the subject in which the mind of the artists almost alone revelled. Some of the figures (pp. 73, 89, 93) show the character of these sculptures better than any elaborate descriptions. An immense number of such works of art are found in the temples and palaces of India.

Painting has been less assiduously cultivated than the sister art of sculpture. The colour in their pictures—generally frescoes—is often good; but the drawing is bad, and the style hard, incorrect, and deficient in the effect of light and shade. The modern artists, though minutely copying the object on which they are at work, have no idea of middle tints or of the harmony of colouring. The outline, though greatly inferior in the proportion and line of beauty, bears some resemblance to the Greek and Etruscan vases. This criticism on Indian painting by a resident well qualified to criticise it (Forbes), is borne out by the specimens which have reached this country, though, doubtless, the schools of design and the superior taste which a knowledge of European art inculcates, will gradually have the effect of raising the standard of Indian painting. The interiors of the harems are often decorated with paintings of the most indelicate kind, but are, in most cases, wretchedly executed. Portrait-painting has been cultivated in India, and some of the more ancient pictures of this description are now valuable as showing the costumes of the periods in which they were executed.

Music is at an equally low standard, though it is evident that in former times the Hindoos' skill and taste in this department of art were higher than in modern times; but some of their poems, such as those in the "Vedas," are of a very high class.

Jewellery is manufactured with the simplest appliances (p. 96), in very beautiful and tasteful patterns—frequently by plaiting wire-work in most elegant forms, though, of course, with a good deal of that barbaric design which is associated with everything Oriental, and which detracts from the graceful simplicity that, to the more refined taste of the West, is considered indispensable in the highest forms of art.

Agriculture varies in different parts of the country, as might be expected from a people so varied in character, pursuits, and civilisation, as are the multiplicity of races in India. Horses are never employed in agriculture, their places in all the labours of the field being supplied by cows, bullocks, or oxen. "A Bengal plough," writes Ward, "is the most simple instrument

imaginable. It consists of a crooked piece of wood, sharpened at one end, and covered with a plate of iron, which forms the ploughshare. A wooden handle, about two feet long, is fixed to the other end cross-ways, and in the midst is a long straight piece of wood, or bamboo, called *isha*, which goes between the bullocks and falls in the middle of the yoke, to which it hangs by means of a peg, and is tied by a string. The yoke is a neat instrument, and lies over the neck of the two bullocks, just before the hump, and has two pegs descending on the side of each bullock's neck, by means of which it is tied with a cord under the throat. There is only one man or boy to each plough, who, with one hand holds, and with the other guides, the animals, by pulling them this or that way by the tail, and driving them forward with a stick." The *ryot*, or farmer, ploughs his fields for rice in February, and then more carefully in March and

A HINDOO MAKING JEWELLERY.

April, and in May sows the seed. It is carefully watched during the day, to scare away the crows, peacocks, and other depredators of that sort; and afterwards, when it becomes ripe, it is usually cut about the beginning of August, the Bengal sickle resembling that used in England. The rice is separated from the husks by bullocks trampling it out as they move around in a circle. It is then cleaned by large hand-fans, one person letting the grain fall from his hands, while another winnows it.

Various other crops—including wheat, barley, pulse, mustard, sugar-cane, ginger, turmeric, and tobacco, are cultivated in Bengal. "Trees are rented: a mango-tree for one rupee annually; a cocoa-nut for eight annas, or sixteen pence; a jack, one rupee; a tamarind, one rupee; a betel-nut, four annas; a lime-tree, five annas. The palms are rented partly for the sake of the liquor which is extracted from them (toddy). With the juice of the date, sugar and molasses are made; and the juice of the *tata* is used like yeast. The trunks of some of the tata-trees present the appearance of a series of steps, the bark having been cut at intervals from top to bottom, to permit the juice to ooze out. The liquor falls from a stick, driven into the trunk, into a pan

BAS-RELIEFS UPON THE ROCKS AT MAHABALIPOUR.

suspended from the tree." In former days, Hindoo kings would plant as many as 100,000 mango trees in one orchard, and present them to the Brahmins or to the people. Hindoo agriculture is, no doubt, rude and inefficient, but still it is sufficient to cover India with rich harvests; and it is questionable if an improved method of agriculture, which would have to be conducted at greater expense, could meet with a commensurate reward in a country like India, which, notwithstanding the appearance of wealth and the riches which ages of despotism have

ELEPHANT PLOUGHING.

crushed out of the people and accumulated in certain places, is in reality poor, and in which the expenses of life have to be reduced to the smallest possible sum.

In concluding these remarks on Indian Agriculture, I may supplement them by an extract from a recent report of Mr. C. R. Markham on the statistics of Indian agriculture,* which is so admirable, that though the quotation is long, it will scarcely admit of being abridged:—"In the Bombay Presidency we recognise him [the ryot] as a lean man, with prominent muscles, and small hands and feet, with eyes full and black, cheek-bones high, and teeth stained with betel, clothed in a *longoti*, or rag, between his legs, and another round his head, with a black woollen cloth, or *cumli*, in cold weather. He is frugal, and not improvident; better informed than most European labourers, and devoted to his children, but cunning and false. He forms one in a population of about 600 to 1,000, which cultivates some 4,000 acres,

* "Journal of the Society of Arts," May 21st, 1875.

and lives in a village surrounded by a mud wall, with two gates. The 150 to 200 houses are of sun-dried bricks, with terraced roofs, and there are open porticoes along their fronts, but the few small dark interior rooms have no windows. The two or three temples will be of hewn stone. The furniture of a cultivator's house consists of a copper boiler and a few other copper vessels, about twenty earthen pots, to hold stores of grain and other food, a large wooden dish for kneading dough, a flat stone and rolling-pin for powdering spices, two iron lamps, and two beds laced with rope. The whole will not cost much more than forty shillings. But his agricultural implements and bullocks are his most valuable possessions. The plough, consisting of beam-head and handle, but having no share, and leaving a mere scratch, is made of babool wood (*Acacia Arabica*), and only costs a few rupees. The cart is a rude frame on two solid wooden wheels, and there are also a harrow with wooden teeth, and a drill-plough. A pair of good oxen is indispensable, and the well-to-do have two pairs. All these matters are of moment in calculating the cost of cultivation.

The arable land consists of *jirayat*, the crops from which depend on rains, irrigated land, and *bágáyat*, or garden-lands, where fruit-trees and vegetables are carefully cultivated, and often surrounded by a hedge of the blistering milk bush (*Euphorbia Tioncalli*). The *humbi*, or cultivator, has two crops to attend to during the year: the *kharif*, which he sows in June and July, and reaps in October and November; and the *rabi*, which he sows in the latter months, and reaps in January or February. For the *kharif* he sows *bajori*, or spiked millet—the chief food of the people—in rows, with a drill-plough, mixed with *toor* and *muthic*—two pulses. *Jawari*, or great millet, *rabi*, and some other smaller millet, are also *kharif* crops. The *rabi* crops are wheat and grain; and a variety of seeds are often mixed in the same field, which is one obstacle to correct statistics.

The land is only ploughed once in two years, and the depth of a span is considered sufficient, the cultivator working from six in the morning until eleven, and again from three until sunset. All land, whether ploughed or not, is subjected to the drag-hoe, first lengthways and then across, which loosens the surface and destroys weeds. This operation is repeated three or four times at intervals of eight days. When harvest begins, a level spot is chosen for a threshing-floor, and made dry and hard. A pole five feet high is stuck in the middle, the grains are stacked round the floor, and the women break off the ears and throw them in. Six or eight bullocks are then tied to each other, and to the post, and driven round to tread out the grain; and the winnowing is done by a man standing on a high stool, and submitting the grain and chaff to the wind from a basket.

The cultivator requires but little food. It consists of cakes made of millet-flour, with water and salt, baked on a plate of iron; greens, pods, or fruits cut in pieces, boiled and mixed with salt, pepper, or tumeric, and then fried in oil; and porridge of coarsely-ground *jawori* and salt. His wife brings him his dinner at noon, and the two other meals are taken on setting out and returning to and from the fields.

The working-day toils are interspersed with pilgrimages to temples, and holidays, such as the *Holi*, or full moon, in April, which lasts five days, when many games are played; the *Dashara* in October, the *Devali* twenty days afterwards, and the feast in honour of the bullocks in October, when the poor beasts are painted, dressed up, and fed with sugar, and their masters prostrate, and worship them.

The office-bearers of the village, including all the artificers, form an institution which has undergone no alteration from time immemorial, and they also enter into calculations connected with the statistics of an agricultural village. The *patel*, or head of the village, has freehold land, or special rights; and the *kulkarni*, or accountant, also receives remuneration in various ways. These two officers supply the machinery in every village for collecting statistical details. The *Barra Balloota* consists of twelve hereditary office-bearers, including the *patel* and *kulkarni*, who receive certain fees or remuneration from the village in exchange for professional services. Thus the *sutar*, or carpenter, the *lohar*, or smith, the *chamhar*, or shoemaker, are paid by each villager, and they mend all implements for agricultural purposes, the owners finding the materials. Some of the office-bearers have a right to a certain number of rows in the crops, and all the fees form items in the statistical calculations."

Weaving of fine cotton fabrics, such as muslins, as well as the coarser fabrics for ordinary wear, has been long a branch of industry in India, though in modern times the cheaper wares of Manchester have to a great extent displaced the more artistic hand-woven native work. Women of all castes engage in the spinning of cotton-thread. The finest muslins used to be, and probably are still made at Dacca, Shantipoor, Sonarga, and Vicrampoor, where, notwithstanding the cheapness of labour, the price of a single piece, which occupies the weaver four months, sometimes amounts to four or five hundred rupees (£40 to £50). It is said that when this muslin is laid on the grass and the dew has fallen on it, it is no longer discernible. It is only the beautifully-formed delicate hands of the Hindoo women that can weave such a cobweb manufacture, though the vulgar taste of the female Anglo-European often despises it as an article of dress, in favour of some tawdry article of "home" manufacture, which has not the contamination of having been woven by the deft hands of "niggers!" It is related by Tavernier—a French traveller of the seventeenth century—that the ambassador of Shah Sefi of Persia, on his return from India, presented his master with a cocoa-nut set with jewels, "containing a muslin turban sixty covets, or thirty English yards, in length, so exquisitely fine that it could scarcely be felt by the touch."

As no one in India, not even the poorest, would condescend to shave himself, the caste or trade of the barbers is a numerous and prosperous one. Some will not even consent to perform the most trival portions of their toilet, but employ the barber to do so. Accordingly, this *artiste* may be frequently seen perambulating the streets, seeking work.

The *confectioners* form another trade greatly patronised by the Indian people. Next come the potters, the blacksmiths, the flower-sellers, the *rajakas* or "washerwomen," the goldsmiths (quite as dexterous in stealing the gold as in manufacturing it into ornaments), money-changers, oilmen, milkmen, shoemakers (a class very much despised, because they work upon the skin of the cow, and are thus suspected of indirectly encouraging the slaughter of that sacred animal), the druggists, the brass-founders, the shell-ornament makers, and the other numerous Indian trades, many of which are curious enough. But of all the occupations which the curious social life of the East compels, is that of the *Mágadhas*, whose business about an Eastern court is to wake the king in the morning by telling him what o'clock it is, by repeating the names of the gods, telling lucky omens, dwelling on the beauties of the morning, and, in a

courteous way, on the evils of sloth. "When his majesty takes a journey, these officious gentlemen run before to announce his approach to the towns and villages through which he is to pass, perhaps from the humane intention of giving them notice to guard against the evil propensities and griping fingers of his followers."

Amusements.

The Hindoo is on many occasions apathetic and indolent, but it would be erroneous to

SERPENT CHARMER.

imagine him on all occasions the inactive effeminate being he is not unfrequently described, as an indolent man could never take the long, weary pilgrimages he does in honour of the gods, enduring hunger, thirst, and all manner of misery with patience to the end. The people have shown themselves a daring, energetic set of persevering military adventurers, a nation of grasping, enterprising merchants, a people who have produced bold hunters, and ferocious, ingenious, and adventurous banditti. In the amusements with which he fills up his leisure hours the Hindoo shows these characteristics not inaptly. The very boys in their plays imitate the deeds which in their manhood they will perform on a less tiny stage.

Chess is one of the Hindoo's favourite games; and the taste probably originated amongst them from the play being in some respects a reflection of "the game of war."

Gambling also finds its devotees amongst all classes, from the rajah to the river boatman. During the festival of *Hooli*, when hilarity and mirth pervade every class of society, people are sent on "April fool" errands, and on expeditions that end in a laugh being raised at their expense.

Hunting is also a favourite amusement, especially with the *cheetah*, or tame leopard, which

COBRA-CAPELLO SERPENT CHARMERS.

is let loose from a wagon and started in pursuit of antelopes, which it will kill and carry back to its master with the fidelity of a dog. Catching animals in pitfalls, &c., is also a pastime though more frequently an occupation for subsistence, by those who pursue it. Of this nature is also the capture of wild elephants by means of tame decoy ones, or "koomkies;" or wild stags, by means of tame ones, a method of capture frequently described in books upon India.

Tiger-hunting with elephants (p. 104) is another and more dangerous amusement of the

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native magnates, and, like "pigsticking," has also become ingrafted as one of the methods of beguiling the tedium of Anglo-Indian existence.

The more warlike Rajpoot is fond of mimic tilts and tournaments and feats of horsemanship, in throwing the dart or javelin, and in the use of the bow. The performance of professional wrestlers, the arrangement and admiration of the weapons in their armouries, &c., also form some of the amusements of the leisure hour of the men of this warrior race.

Their other amusements are music, cock and quail fighting, the often indecent performance of *nautch*, or dancing-girls (pp. 80, 81), the tricks of jugglers, and the feats of serpent-charmers, who seem able to handle the most deadly snakes with seeming impunity by means of music. It is said that these snakes have often their fangs extracted. This may occasionally be the case; but that it is not invariably so, the fact that men are now and then bitten by these cobras and die is the surest proof. Some of the performances of these serpent-charmers are remarkable. As a fair specimen of them, I extract the following passage from General Campbell's Indian Journal:—"When I was on General Dalrymple's staff at Trichinopoly," writes this distinguished officer, "there was a dry well in the garden which was the favourite haunt of snakes, and in which I shot several. One morning I discovered a large cobra-capello at the bottom of this well, basking in the sun; but while I ran to fetch my gun, some of the native servants began to pelt him with stones, and drove him into his hole among the brick-work. I therefore sent for the snake-charmers to get him out. Two of these worthies having arrived, we lowered them into the well by means of a rope. One of them, after performing sundry incantations, and sprinkling himself and his companion with ashes prepared from the dung of a sacred cow, began to play a shrill monotonous ditty upon a pipe ornamented with shells, brass rings, and beads, while the other stood on one side of the snake's hole, holding a rod furnished at one end with a slip noose. At first the snake, who had been considerably balked before he took refuge in his hole, was deaf to the notes of the charmer; but after half an hour's constant playing, the spell began to operate, and the snake was heard to move. In a few minutes more he thrust out his head; the horsehair noose was dexterously slipped over it and drawn tight, and we hoisted up the men, dangling their snake in triumph. Having carried him to an open space of ground, they released him from the noose. The enraged snake immediately made a rush at the bystanders, putting to flight a crowd of native servants who had assembled to witness the sport. The snake-charmer, tapping him on the tail with a switch, induced him to turn upon himself, at the same time sounding his pipe. The snake coiled himself up, raised his head, expanded his hood, and appeared about to strike; but instead of doing so, he remained in the same position, as if fascinated by the music, darting out his slender forked tongue, and following with his head the motion of the man's knee, which he kept moving from side to side, within a few inches of him, as if tempting him to bite. No sooner did the music cease, than the snake dashed forward with such fury that it required great agility on the part of the man to avoid him, and immediately made off as fast as he could go. The sound of the pipe, however, invariably made him stop, and obliged him to remain in an upright position as long as the man continued to play. After repeating his experiment several times, he placed a fowl within its reach, which he instantly dashed at and bit. The fowl screamed out the moment it was struck, but ran off, and began picking among its companions as if nothing had happened. I pulled out my watch to see how long the venom took to

operate. In about half a minute, the comb and wattles of the fowl began to change from a red to a livid hue, and were soon nearly black, but no other symptom was apparent. In two minutes it began to stagger, was seized with strong convulsions, fell to the ground, and continued to struggle violently till it expired, exactly three minutes and a half after it had been bitten. On plucking the fowl, we found that he had merely been touched on the extreme point of the pinion. The wound, not larger than the puncture of a needle, was surrounded by a livid spot; but the remainder of the body, with the exception of the comb and wattles (which were of a dark livid hue), was of the natural colour; and I afterwards learned that the coachman (a half-caste) had eaten it. The charmer now offered to show us his method of catching snakes, and seizing the reptile (about five feet long) by the point of the tail with his left hand, he slipped the right hand along the body with the swiftness of lightning, and, grasping him by the throat with his finger and thumb, held him fast, and forced him to open his jaws and display his poisonous fangs. Having now gratified my curiosity, I proposed that the snake should be destroyed, or at least that his fangs might be extracted, an operation easily performed with a pair of forceps. But the snake being a remarkably fine one, the charmer was unwilling to extract his teeth, as he said the operation sometimes proved fatal, and begged so hard to be allowed to keep him as he was, that I at last suffered him to put him in a basket and carry him off. After this he frequently brought the snake to the house to exhibit him, and still with his fangs entire, as I ascertained by personal inspection, but so tame that he handled him freely, and withal without fear or danger." The sequel of this story is, that one day the snake bit the charmer and ended his life.

CHAPTER VI.

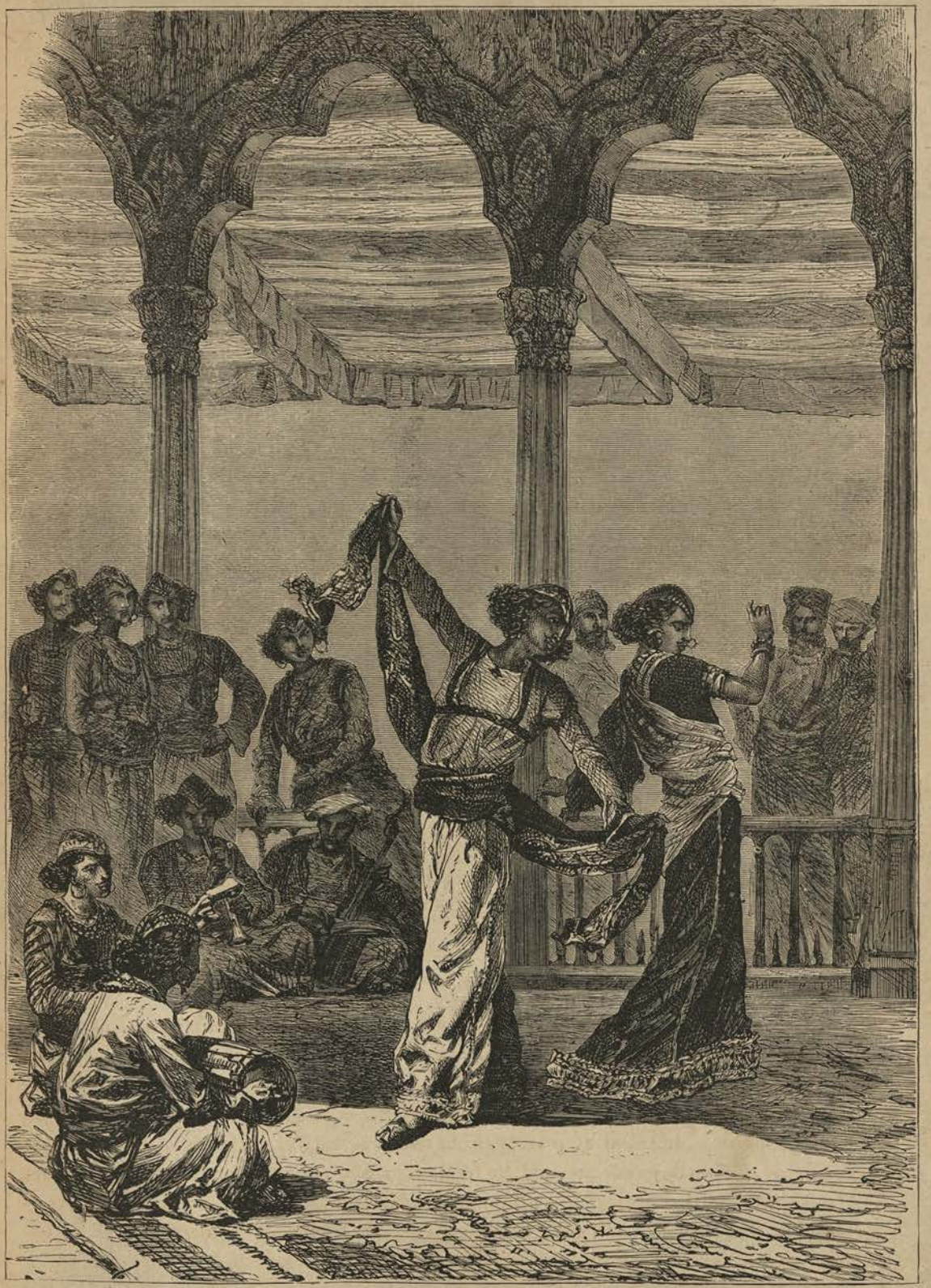
THE HINDOOS: DRESS, FOOD, ORNAMENTS, STATURE, MYTHOLOGY, GENERAL CHARACTER, &c.

THE poorer classes of Hindoos are very scantily dressed, their bodies being covered with a slight cotton cloth; and their food consists chiefly of rice. It is usually affirmed in books on India that animal food, or anything which produces life, such as eggs of all kinds, is shunned with horror, intoxication rarely indulged in, and their whole life, theoretically at least, is of the simplest and most abstemious character; that about the only luxuries they indulge in are spices to flavour their rice, and ghee, or clarified butter, to enrich it, and that some of the Brahmins have been known to carry their austerity so far as to eat nothing but the grain which has passed through the cow, which, being afterwards freed from its accompaniments, is considered by them the purest of all kinds of food. In Travancore, at one time—at least, so we read in an official report presented to the House of Lords—if any of the subjects of that state were detected selling a bullock to a European he was impaled alive. Such, in books, at all events, is the character given to the Hindoos. But it must not be expected that the abstention from animal food is without exceptions among Hindoos of high or low caste. Indeed, it is more than hinted by some writers of high authority—and in this particular I prefer to take the published opinions of responsible

men rather than the mere assertion of those "who have been in the country and know all about it," but who are frequently prejudiced, inaccurate, and ignorant—that the established statement on the subject in reality forms the exception. It is said that even among the Brahmins animal food is eaten, and those who abstain do so simply as a matter of choice, just as there are people in this country who eat no animal food, and drink nothing stronger than water. Dubois, one

TIGER-HUNTING IN THE JUNGLE.

of the best of our earlier authorities on India, however, expressly states that Brahmins who eat animal food are called in contempt, *fish Brahmins* and *flesh Brahmins;* and "Beef-eating Englishman" is, we know, a term applied in hatred and derision to our countrymen in the East. Be that as it may, it is nevertheless true, that though there may be gluttons in India, as elsewhere, the body of the people, impelled by poverty, from religious motives, or by choice, live in a very simple manner. The Rajpoots are said to form a marked exception, and indulge greatly in animal food, even in the flesh of the wild boar, which is found abundantly in the jungles of their country. Fruits of all kinds enter extensively into the dietary of the Hindoos of all classes. Opium-eating and smoking are very generally indulged in, and the practice of intoxicating themselves with *bang*, or Indian hemp, until they are almost insane, is extensively practised among



DANCING THE CALHICK.

all classes. The Pariahs do not even abstain from beef, but they are the dregs and outcasts of the Hindoo population, to come in contact with whom would contaminate any caste above them. This nicety of the Hindoos as to articles of food is one of the many causes that render a multiplicity of servants necessary in an Anglo-Indian household. "Those domesticated with Europeans," writes Forbes, "generally affect to be very scrupulous. An English table covered with a variety of food is necessarily surrounded by a number of servants of different castes to attend the guests. At Baroche, Surat, and Bombay, a Hindoo servant will not remove a dish that has been defiled with beef, a Mohammedan cannot touch a plate polluted by pork, nor will a Parsee take one away on which is hare or rabbit. I never knew more than one Parsee servant who would snuff a candle, from fear of extinguishing the symbol of the deity he worships, nor would this man ever do it in the presence of another Parsee." It would be useless and unprofitable to repeat in this place the extraordinary tales we find in various books on India regarding sects which will not only greedily devour all animal food (except beef), but even a human corpse, or who will seize a sheep alive, and devour skin, wool, flesh, and entrails, until nothing remains but the skeleton. These wonderful tales obviously require some further revision before they can be received into the category of ascertained facts.*

The Hindoo uses the right hand only in eating. Knives, forks, spoons, &c., he looks on as abominations. He will only drink out of a brass cup, or from the hollow of his hand, but is always careful when a vessel is used that it does not touch his lips. The Shastras, or sacred books, fix the hours for eating at one in the morning and two in the afternoon, but these rules are not generally observed.

The *stature* and *physiognomy* of the Hindoos differ much in different portions of the country. Thus the Rajpoots and mountaineers are often tall men, stoutly built, and for muscular strength would be remarkable even in Europe. The inhabitants of the plains, on the contrary, are inferior to the mountaineers in height, are slenderly built, though more agile and graceful than the former, and though effeminate in appearance, are yet capable of enduring considerable fatigue. Deformed persons are rare, but blindness is common.

The complexion of the Hindoo varies from a dark olive, approaching almost to black, to a light, transparent, pleasing brown, like the natives of Italy or the south of France. The mountaineers are even still fairer.

Their countenances, if not exactly *placid*, yet rarely betray the working of the passions within. They are not sinister in appearance, but yet the dark eye has far from a pleasing aspect, being "snakey" to behold, and apt to excite, even in unsuspicious minds, a doubt as to the absolute honesty of the owner. Perfidy and treachery lurk within its glance. The face and general appearance may be well studied from the various engravings that are given in our pages. The women, if not exposed much to the sun or roughened by severe labour, are often very beautiful and winning in their manners. Their forms are graceful and delicate, their hands and feet small and beautifully formed, their hair fine and long, and their soft, brightly-polished skins glow as if they were radiant. The Brahminical women are naturally the most beautiful, and those of the Canara and Malabar coasts pre-eminently so (p. 121); and the

* See Moore's "Hindoo Pantheon," quoted in Forbes' "Oriental Memoirs," Vol. i., pp. 398, 399; and "Transactions of the Royal Asiatic Society," Vol. iii., &c.

warmth of their passions and the strength of their affections are said to be hardly inferior to the graces of their persons.

The higher-class women are careful to indulge in frequent ablutions, and take great care to perfume their dress, deck their persons with ornaments, and otherwise render themselves attractive. Among even the lowest of the Hindoo women cleanliness is strictly observed; and though they have not so many ornaments as their richer sisters, they do not lose in appearance thereby, the simple grace of the Hindoo girl showing to great advantage when the hair, ears, nose, ankles, and dress are not overloaded with jewels. Yet she must be poor indeed who has not some ornaments of gold, silver, or pearls at her marriage. As an instance of how our ideas of indelicacy and indecency are the result of habit and custom, it may be noted that in the Attinga, on the Malabar coast, the women go naked from the waist upwards, and that it is thought improper to do otherwise. Even when women are accustomed, as in some of the southern provinces, to cover the upper part of the body, politeness requires that they should uncover their shoulders and bosom when addressing their superiors—male or female. An Attinga woman, who had lived as a servant in a European family, to please her mistress, dressed in the European fashion. Having occasion afterwards to appear in this attire before the despotic sovereign of that region, the barbarous queen ordered the woman's breasts to be cut off as a punishment for the disrespect shown in coming into the presence of royalty with them covered!

Tattooing is in vogue in some parts of the country, the Hindoo women painting various figures, chiefly of flowers, on the arms, chin, and cheeks of their daughters. Some Brahminical women will even dye the uncovered parts of their bodies a saffron colour, and all are fond of increasing the lustre of their eyes by the aid of powdered antimony—the "collyrium," which formed such an important item in the toilet of the Greek ladies, and which is even alluded to in the sacred Scriptures as playing a part in heightening the charms of the Hebrew beauties: we have even evidence that the Persian and Egyptian women used it for the same purpose. The Hindoo women also dye their fingers, the palms of their hands, and the soles of their feet with *henna*. The dress of the men and women is shown in the various figures scattered through the pages treating of them, and therefore does not require any elaborate description, though it varies infinitely in different parts of the country. Attar of roses and other perfumes are in great favour with both sexes, and the possession of rich ornaments and jewels is a passion with Hindoos of every class.

Myths and Superstitions.

The whole fabric of Brahminical philosophy being a myth, the entire religion a superstition, it is scarcely necessary to enter upon this branch of Hindoo history at any great length. The European and the Hindoo races having had one ancestry in common—religion apart—it will be found that in India and Europe the same superstitions and folk-lore are common to the two great branches of the Indo-European race. Accordingly, the study of the comparative mythology of the "Aryan nations" has of late years assumed great importance. Every tale is carefully collected, collated, and compared with similar ones in Europe, and under the hands of Max Müller, Cox, Grimm, Weber, and others, has yielded results of great importance and interest. A few out of hundreds of similar cases may be given in illustration. Take for example, *Manu*, the *thinking* being of Hindoo mythology (from the Sanscrit root, *man*, whence also the Greek *ménos*, the Latin *mens*, and the English *mind*). Among the Greeks he found his

counterpart in the *minos* and *minyas*, and the *mannus* of the modern German is identical with manu. Minos is judge of the dead; *Yama*, who is only another form of manu, is their king.

The weapon of the god in India is the thunderbolt. It returns to the god's hand every time it is hurled. In Europe we see another version of the tale in Odin's spear and Thor's lightning-club or hammer, which also always returned to the thrower's hand. Accordingly, precautions had to be adopted against this peculiarity of Odin's spear, Thor's hammer, or the thunderbolt. In many portions of Bavaria it is the custom to throw open all the windows as wide as possible during a thunderstorm, so that if the lightning should enter the house it might get free vent for its exit again. The same superstition is held in many places in Hertfordshire and Essex.

In the Sanscrit mythology, the demon who presided over the weather built himself in the winter "seven wintry castles," *i.e.*, clouds piled up by the wintry winds, in which he confined the cows, the women, and the gold of the sun. This reference to very cold weather could only have originated at the time the Hindoo race inhabited the elevated cold inland region of Central Asia, from whence they descended into the warm plains of India (p. 32). But still, such is the persistency of popular superstition, the Aryans brought the myth with them in their long journey to Europe; and in the Greek, Scandinavian, and German mythologies we find frequent references to these cloud-built towers and their architects.

In the myths of the Middle Ages the devil was proverbially busy in a gale of wind; and though extensively engaged in building operations, always left his buildings unfinished, or they were ruined, as were the seven demon-built buildings in the Hindoo mythology, by the thunderbolts of Indra, the lightning god, and so on *ad infinitum* (or nearly so).

In the early Aryan mythologies the soul passed upwards after death to mingle "with the spirits of the winds, the clouds, the lightning, the sunbeams, and the stars, and to find its everlasting abode in the highest heaven. On its way thither it had to cross a vast river—the cloud-water—which flows between the world of men and the bright realm of Yama and Petris, or fathers. But it was not left to make the dread journey alone, or unprotected; for, as the Vedas tell, it was taken up by a cow (*i.e.*, a cloud) from the divine world, which conveyed it across the heavenly waters and over the Milky Way to Yama's dwelling. For this reason it was made a religious ordinance of the Hindoos (not very generally observed in modern times) that the dying person should lay hold of the tail of a cow in his last moments. Cows drew the corpse to the funeral pile, and a black cow was led after it to the same spot, slaughtered, and flayed there. The flesh of the animal was heaped upon the corpse as it lay on the pile, and its hide was spread over all. Fire was then applied, and when the flames rose high a hymn was sung, in which the cow was invoked to ascend with the deceased to the land of the departed fathers." * Other passages in the Vedas describe the soul being protected on its journey by the wind under the form of a dog, and that two four-eyed dogs, acquainted with men, watch the path that leads up to Yama's abode. Hence the Bombay Parsees place a dog before the dying, and two dogs are set before a woman in pregnancy, one for each departing soul. After death, the soul, according to Parsee belief, is fought for at the bridge of Tchinavat by the gods and the unclean spirits. If it be that of a good person, it is defended by the other pure souls

* Kelly, "Curiosities of Indo-European Tradition and Folk-lore," p. 107; Mannhardt, *Die Götterwelt der Deutschen und Nordischen Völker*, p. 51.

and the dogs that guard the bridge. Much of this Aryan superstition still exists in Europe. The whole German race believed that the Milky Way was the abode of souls. In Friesland it is called the "cow path" (*kaupat*). It was believed that whoever had during his lifetime given a cow to the poor would not stumble when he had to cross the Gjallor Bridge (corresponding to

NATIVES OF HYDERABAD.

the Parsee Tchinavat), for he was taught to believe that there he would find a cow to carry his soul over in safety. Mannhardt tells us that there was in ancient times a custom in Sweden, Denmark, England, Upper and Lower Germany, that a cow should follow the coffin to the churchyard; and that on the continent the custom was partially continued in recent times, as the cow was a gift to the clergy for saying masses for the repose of the dead man's soul, and for preaching his funeral sermon.

In England, after heathen sacrifices were abolished, the cow was also devoted to pious

purposes, in the way of what the Saxons called a *saul sceat*, or "soul shot," in other words, a mortuary payment. If a person had failed in the payment of tithes and oblations, he left a cow by way of recompense, under the name of a "corse present."

We also see the origin of the widespread superstition which recognises a death-omen in the howling of a dog, in the Aryan myth, which considered the dog as a messenger from the world of the dead. Yama's messengers were called Sarameyas, and this very name, put into a Greek form, was borne by Hermeias or Hermes, the messenger of the Greek gods, who led the shades to Hades.

We might, did space or the scope of our work permit, illustrate this subject to almost any length; but what we have already given will show the reader what an interesting field lies open for study in the comparisons of the myths of Europe, with the parent ones from which they sprang, among our dark-skinned kinsmen far off on the plains of Hindostan.

The Hindoo *literature* is not extensive, nor, with the exception of the "Vedas," of any great importance. The Mohammedan historical records are of much greater value, and of late years many books have been published in the various Indian languages and dialects. But these have all originated in the prevalence of Western culture, or are tinctured with ideas borrowed from the new race which has brought fresh light and culture into India, and are, therefore, of little value to the ethnologist.

Character and General Characteristics.

We have reserved until the close of our account of the Hindoos some observations on their general character and characteristics, believing that the reader, after the description we have already given of their ways of life, will be in a position to better appreciate what follows, or to judge of the justice of the conclusions we have arrived at.

As to the *moral character* of the Hindoo, it has been much misrepresented by ignorant men, incapable through prejudice, or from the want of that habit of making due allowance for the different circumstances under which the Hindoo is placed, compared with a European, of forming a calm and charitable judgment of the race. The Hindoo must not be weighed in a European balance, any more than a European should be measured according to Hindoo standards. Morality may be absolute, not comparative; but, at the same time, putting mere philosophical ethics aside, we must, for the convenience of arriving at something like an intelligible estimate, adopt a less strict standard. The perfectly moral nation is a something of the future, as the utterly wicked is a something which has not yet existed. The Hindoos, it must be remembered, notwithstanding the magnificence of their courts, the gorgeousness of their shrines, and even the high state of some of the arts among them, are a comparatively barbarous people. Their sacred books may be exalted in tone; but their religion is nevertheless gross, licentious, and cruel in many of its main features. Their passions are excited by art and by religious pageantries, and their religious fanaticism by a cunning, unscrupulous priesthood, which has, by the aid of that most ingeniously-devised legend of caste, bound all beneath it—and there is no one above it—in its merciless iron bonds. Hindoo life is no Utopia, no picture of primitive bliss; and the Hindoo, whatever he might have been if left to himself, has become, or at least is now, by no means the personification of rural innocence in a cocoa-nut grove.

Neither is the Hindoo all over India the same. The bold mountain-tribes are vastly

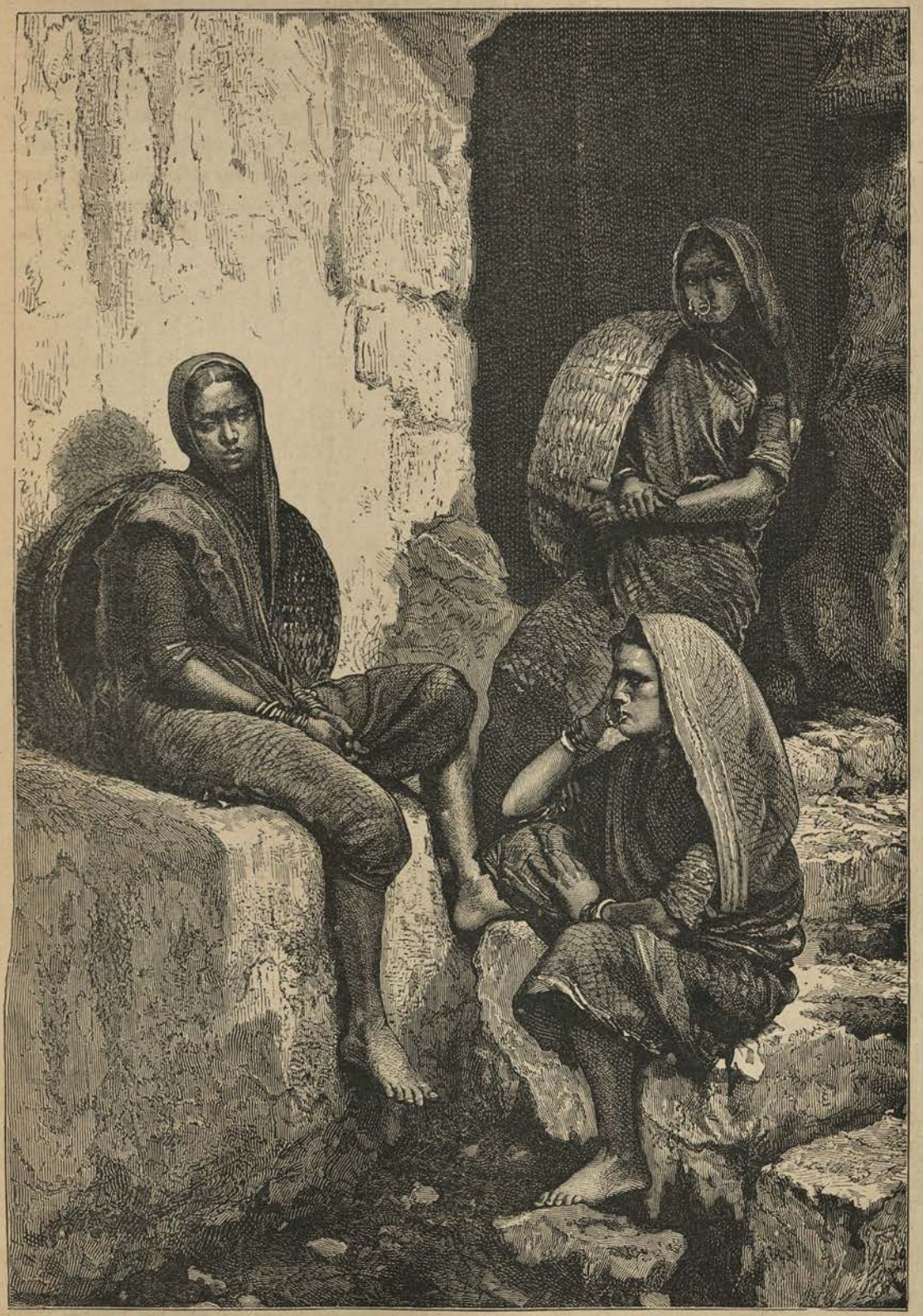
superior in manly virtues to most of the people of the plains; and even the dwellers in the low lands and in the valley of the Lower Ganges differ among themselves in character. Yet, wherever we find the Hindoo he is deceitful and slippery, full of adulation and compliment, but a treacherous and rather wicked man withal. He excels in etiquette and courtesy. He has at least five different ways in which he will make obeisance, according to the circumstances of the case, or the person before whom he desires (for purposes of his own you may be sure) to debase himself, and runs a close race with the Spaniard in the skill with which he can invent and pour forth high-sounding titles and cringing flattery to the person addressed—frothy phrases which are from the teeth outwards, and mean no more what the words express than does "the obedient servant," or "the assurances of distinguished consideration," at the close of a European business letter express any but the most empty conventionality. Of all the races of India a Bengalee is the most despicable and slippery. Lord Macaulay, who knew them well, in a famous passage, long ago expressed their character so thoroughly, that I may be allowed to quote it. He is speaking of the men with whom Warren Hastings had to deal:—"What the Italian is to the Englishman, what the Hindoo is to the Italian, what the Bengalee is to other Hindoos, that was Nuncomar [a native minister] to other Bengalees. The physical organisation of the Bengalee is feeble even to effeminacy. He lives in a constant vapour-bath; his pursuits are sedentary, his limbs delicate, his movements languid. During many ages he has been trampled upon by men of bolder and more hardy breeds. Courage, independence, and veracity, are qualities to which his constitution and his situation are equally unfavourable. His mind bears a singular analogy to his body. It is weak even to helplessness for purposes of manly resistance; but its suppleness and tact move the children of sterner climates to admiration not unmingled with contempt. All those arts which are the natural defence of the weak are more familiar to this subtle race than to the Ionian of the time of Juvenal, or to the Jew of the dark ages. What the horns are to the buffalo, what the paw is to the tiger, what the sting is to the bee, what beauty—according to the old Greek song—is to the woman, deceit is to the Bengalee. Large promises, smooth excuses, elaborate tissues of circumstantial falsehood, chicanery, perjury, and forgery, are the weapons, offensive and defensive, of the people of the Lower Ganges. . . . As usurers, as money-changers, as sharp legal practitioners, no class of human beings can bear a comparison with them. With all his softness, the Bengalee is by no means placable in his enmities, or prone to pity. The pertinacity with which he adheres to his purposes yields only to the immediate pressure of fear. Nor does he lack a certain kind of courage which is often wanting in his masters. To inevitable evils he is sometimes found to oppose a passive fortitude, such as the Stoics attributed to their ideal sage. A European warrior, who rushes on a battery of cannon with a loud hurrah, will sometimes shriek under the surgeon's knife, and fall in an agony of despair at the sentence of death. But the Bengalee, who would see his country overrun, his house laid in ashes, his children murdered or dishonoured, without having the spirit to strike one blow, has yet been known to endure torture with the firmness of Mucius, and to mount the scaffold with the steady step and even pulse of Algernon Sidney.'[5] Whatever "he does he does it languidly," are the words of the same celebrated writer on another occasion, and the truth will be acknowledged by all who are acquainted with the nation. Unfortunately, however, the European idea of a Hindoo has, to a great extent, been derived from the Bengalee; and as we have seen he is scarcely in all his characteristics a fair representative

of his race. Yet in the main his moral, or rather immoral, qualities, are common to the whole Hindoo people, and are markedly apparent in the Indo-European "half castes," even when well educated and brought up in European customs and under European influences. We must, however, remember, before giving ear to the very sweeping and far from complimentary conclusions which are frequently arrived at regarding the moral character of these hybrids, that it is only the lowest class of European adventurers who, in modern times, at all events, marry or cohabit with native women; and that, therefore, in addition to the

A BOATWOMAN OF SRINAGAR.

hereditary evil qualities which they might have inherited from the Hindoo race by their mothers, they are in addition infected by those of their sires; in most cases by no means a characteristic specimen of the race from whence he springs.

A capacity, almost a genius, for lying seems to be one of the most marked features in the Hindoo character. They will lie, and lie like truth, on the smallest provocation, and even on no provocation whatever. Their word is never to be relied on without strong corroborative evidence Let a man of consequence once get into trouble, and an army of false witnesses will rise up against him, men who with calm, placid faces, supported if need be by documents as veracious as their words, will swear away the life of the man who has fed them, or who has injured them,



LOW CASTE WOMEN OF BOMBAY.

it is an immaterial matter, by accusations of crimes which have no place save in their own vile, vitiated, lying brains. This was noticed in Warren Hastings' day. When the hour of trouble of that great man came, the Hindoo character for ingratitude and treachery shone forth with that brilliancy which it maintains to this day. The natives found out that his power of patronage was gone, and that, in their opinion, he was a fallen man, and they acted after their kind. "Some of our readers may have seen in India a cloud of crows pecking a sick vulture to death—no bad type of what happens in that country as often as fortune deserts one who has been great and dreaded. In an instant all the sycophants who had lately been ready to lie for him, to forge for him, to pander to him, to poison for him, hasten to purchase the favour of his victorious enemies by accusing him. An Indian government has only to let it be understood that it wishes a particular man to be ruined, and in twenty-four hours it will be furnished with grave charges, supported by depositions so full and circumstantial, that any person unacquainted with Asiatic mendacity would regard them as decisive. It is well if the signature of the destined victim is not counterfeited at the foot of some illegal compact, and if some treasonable paper is not slipped into a hiding-place in his house." * We had an exemplification of the same state of matters in the trial of the Guicowar of Baroda (1875), for attempting to poison Colonel Phayre, the Resident, at his court. The lower classes are much addicted to quarrelling, and vent abuse on each other with a vehemence which even an Irish fish-seller might in vain attempt to equal. If a person is struck in these brawls he will frequently take hold of the feet of a bystander, and cry, "You are a witness that he struck me;" and if the person has no desire to be a witness in such a case, he simply exclaims, "Ah, do not touch my feet!"

On other occasions, the injured person, taking a corner of the garment of every person present, ties it in a knot, and thus invokes their testimony. The common mode of taking an oath is to say, "Eat your head," or, "If I have committed this action may I become a leper;" and if "May I become a chandala!" (that is, a *pariah* or outcast) be the words pronounced, the oath is looked upon as peculiarly binding.

If a person sneezes, all those present cry "Live!" to which the sneezer politely replies, "With you." Those who yawn must snap their finger and thumb, repeating at the same time the name of some god. One of the most curious, and at the same time useful, customs among the Hindoos, is to have an apartment in their house called *krodhagara*, or "chamber of anger," in which any member of the family who happens to be in a bad temper shuts himself up until he has recovered his usual equanimity. The other members of the family are thus undisturbed by the irritability of the angry person, and the head of the house knows immediately, by looking into the chamber of anger, whether everything is going straight with his household or not.

If a Hindoo meets with misfortune in a house, he believes that human bones must be buried beneath it, and accordingly he frequently removes to another dwelling. If suspicion alights on any member of a household of having stolen something, they all meet together and rub their thumb-nails, under the belief that the name of the thief will become legible on the nail of the culprit. Smoking tobacco in the *hookah*, or pipe, in which the tobacco smoke is cooled by being drawn through water, is one of the chief delights of Hindoos of every age and rank. Few of them chew tobacco, and among the higher classes of people the women use

* Macaulay's "Warren Hastings" (Critical and Historical Essays).

neither tobacco nor snuff. The learned *Pundits*, or scholars, usually carry about with them a snail-shell full of snuff, to which they apply themselves when the soporific nature of their studies requires this aid to keep them awake.

To summarise our view of the Hindoo character, we may say, with a writer we have more than once quoted, that as "within the limits of the vast empire of Hindostan we find man in every stage of civilisation, from the philosopher who reasons calmly and piously on the nature of God, on the universe, on man's condition, both here and hereafter, down to the cannibal savage, to whom God and every spiritual substance is unknown," so "there is no degree of cruelty, no excess of vice, no hardened profligacy, no ineffable abomination, of which we cannot find examples among the Hindoos; but neither is there, on the other hand, any height of virtue which they have not reached."

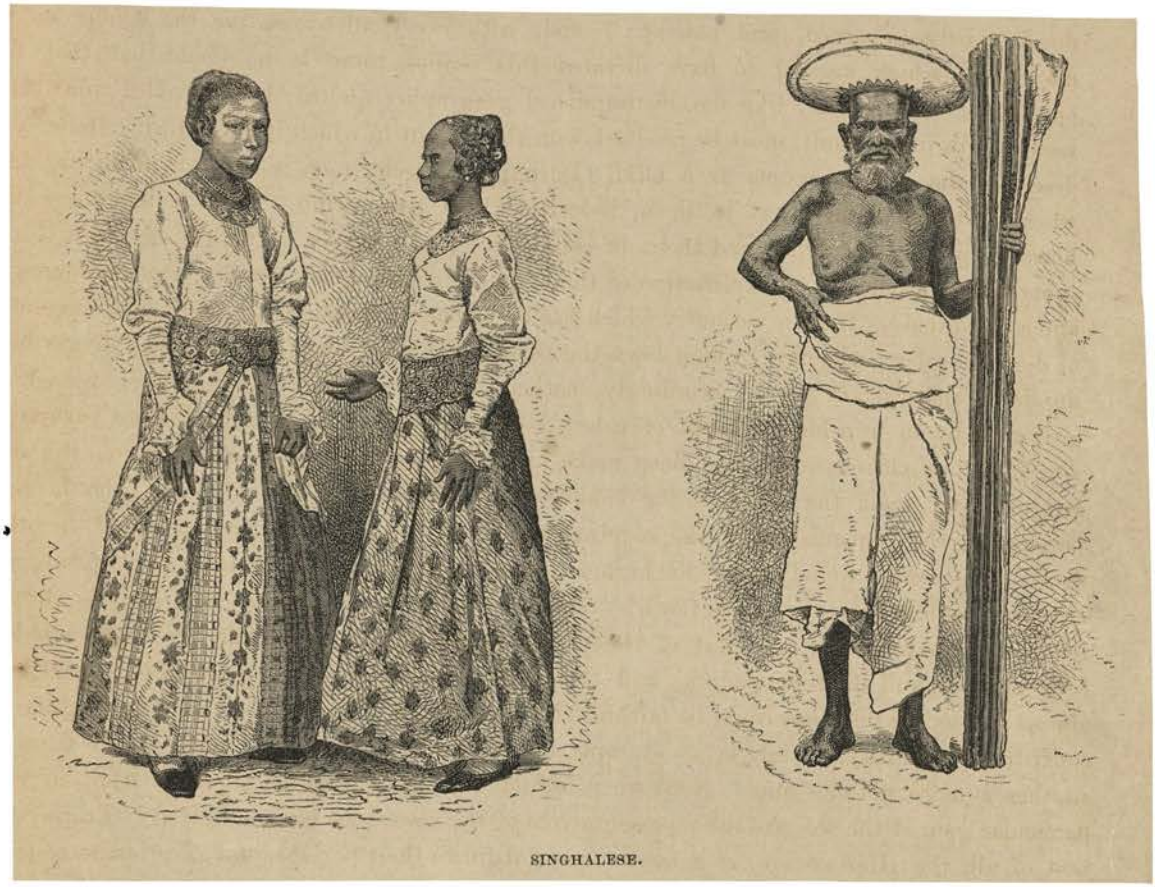
The Brahmins have been one of the chief causes of the demoralisation of the country. Greedy, unprincipled, arrogant, deceitful, cruel, and profligate, they have through ages hesitated at no artifice, stood aghast at no crime, which would serve to advance their hunger for empire over the bodies and souls of their fellow-men. But they never looked upon the rest of the Indian population outside their own order as fellow-men. The Brahmins were part and parcel of the gods, above the laws, unpunishable for any crime, for whatever they did was done as agents of Brahm—the giver of life and all that man had. All the rest of mankind were unclean in their sight. The reader of Indian history will remember the scene at the execution of that haughty Brahmin, Nuncomar, by Warren Hastings—how neither the culprit nor the horror-stricken crowds who assembled could think it possible that the English would dare to commit the sacrilege of taking the life of a Brahmin—an act unknown to Indian tradition—and how, when the tragedy was completed, the people rushed with cries of horror down to the Hooghly, to wash themselves pure of the sin of having even witnessed a crime so terrible. Kingly despotism has completed what was left undone by the Brahmins. No one knew—for the native rule in India is becoming a thing of the past—what the morrow might bring forth. He might be rich to-day, and deprived of his wealth, his family, and his very life to-morrow. Enough for the day was the evil thereof. "*Carpe diem*," thought the Indian. "Let us enjoy to-day, for to-morrow we may die." And to-day was accordingly spent in the sensual enjoyment, unfortunately within the reach of almost every class in India. Suicide is the panacea for all evils: the life of another is little valued; but, on the other hand, the Hindoo cares as little for his own life. The Bengalee may be a coward; but he is a coward, not from fear of his life, but simply because it is too great an exertion for his languid nature to fight for it, his home, or his property. In Western India, cases are not uncommon in which a Hindoo who has been charged with the transportation of a sum of money, or the conduct of a traveller through a forest, and has been attacked by robbers, will threaten to take his own life, and imprecate the vengeance of heaven upon their heads for his crime. If his menaces seem likely to prove fruitless in deterring the robbers from their purpose, he will cut his throat before them. If a prince seizes a piece of land supposed to belong to the temple, a troop of Brahmins will proceed to his palace, and either compel him to surrender it, or, to revenge the holy place for the crime, shed their blood upon his threshold. Among certain tribes of Hindostan, it is a disgrace for a woman to be seen eating her food by a foreigner. In this case, to wipe out the dishonour to herself, her family, and her race, she will attempt to batter out her brains against the wall, or, failing this,

will compel her son, by the threat of a mother's curse, to deprive her of life, though both he and she know well that he will be afterwards executed for the crime of murder.

We have dwelt so long on the bad side of the Hindoo character, that it is fair to say that they are not altogether vile. Mr. Clements Markham, whilst travelling in India on his famous mission connected with the introduction of the cinchona, met frequently with the simple villagers; and he affirms that whatever may be said of the inhabitants of the great towns, he found the country-people "singularly temperate as a rule, chaste, honest, peaceful, singularly docile, easily governed, and patient;" and, with every allowance for the kindliness of disposition which seemed to have dictated this verdict, there is no doubt but that the opinion of a man who, like the distinguished geographer quoted, had travelled much and seen men in many lands, must be received with the weight to which it is entitled. Heber also described the country-people as a mild, pleasing, intelligent race, sober, parsimonious, and, where an object is held out to them, industrious and persevering. Their salient vices are, however, perjury and lying, and these it is impossible to get over. There is, however, if not some palliation for, yet an explanation of this duplicity and want of veracity, which amounts to almost an excuse. India is a country which has been conquered and re-conquered by a succession of despotic rulers, who have ground down the people. The defence of the weak has always been duplicity and flattery; and, accordingly, nations which have been frequently conquered, or governed, by an iron-handed series of rulers, especially if of an alien nation, have invariably developed two classes, which combined make up the majority of the population, viz., the substratum, who avoid the wrath of the conqueror by artifice and duplicity, and who in time become, by the transmission of the acquired instinct, a race of hereditary liars; and the other division—generally found among the higher classes—who maintain their place by flattering and cringing to the conquerors. The few who remain outside these two classes are generally chronic rebels, and are ready, as are most of the population, to fly into rebellion, for no love is lost between them and their conquerors; and the long habit of duplicity and treachery renders it almost impossible that they could be faithful either to a foreign government or to any regularly-constituted authority. Italy is an example, and a pleasant "Emerald Isle" nearer home is another equally notable one. Need we point out the application, or signalise who, in that particular gem of the sea, are the representatives of the classes we have indicated? Lastly, and best of all, the Hindoos are, as a race, sober, dutiful to their parents, and affectionate to their children, and of tempers almost uniformly patient and gentle, and easily affected by kindness and attention to their wants and feelings. This, at least, was the opinion of Bishop Heber, one of the best of men and most acute of observers who ever visited the Indian empire.

Many other strange and interesting customs of India might be noted, but we must close our too long, but yet too brief, description of the wonderful Hindoo race. The greater portion of India is now under British rule, and the native kingdoms are, to a great extent, "protected" by the English Government, whose policy has been to isolate them from each other by surrounding each with British territory; to deprive them of native armies, or to limit the soldiers to a number incapable of doing much harm; and while allowing the rulers, under the names of Rajahs, Maharajahs, Guicowars, and other native titles, to exercise nominal control, to make them mere puppets in the hands of English "residents," who, under the name of advice, issue to

the sovereigns to whom they are accredited what in the end they soon learn to recognise as commands, which they disobey at their own risk. Though our government in India is not faultless, it is yearly improving, and at the worst of times was always better for the natives and the country than that of their own tyrants, so many of whom are now eating the English bread, as kings retired willingly, or otherwise in most cases, from the monarchical business on pensions granted them by that race who, from begging for a little bit of land to build a factory on, have overspread and conquered the mighty empire on which they had so humbly



SINGHALESE.

gained a foothold. The story of the English conquest of all these races is not a picture without many dark stains, which reflect no credit on the English name; yet he must be a spiritless *doctrinaire* who can read the wonderful tale of how his fathers brought kingdom after kingdom, and crown after crown, under the rule of his native land, without feeling proud to belong to a race so energetic. In all the annals of commerce and conquest there is nothing like this; and in concluding these chapters on the races of our Indian empire, I will close with a passage from the brilliant, if rather one-sided, biography of Lord Clive, to whose ability and energy we owe almost the commencement of our Eastern possessions :—

"Scarcely any man, however sagacious," writes Macaulay, "would have thought it possible that a trading company, separated from India by 15,000 miles of sea, and possessing in India only a few acres for purposes of commerce, would, in less than a hundred years, spread its

empire from Cape Comorin to the eternal snow of the Himalayas; would compel Maharatta and Mohammedan to fight their mutual feuds in common subjection; would tame down even those wild races which had resisted the most powerful of the Moguls; and, having united under its laws a hundred millions of subjects, would carry its victorious army far to the east of the Burrampooter, and far to the west of the Hydaspes, dictate terms of peace at the gates of Ava, and seat its vassal on the throne of Candahar."

CHAPTER VII.

THE SINGHALESE: LACCADAVE AND MALDAVE ISLANDERS.

THE Island of Ceylon is situated near the western entrance of the Bay of Bengal, and has a superficial area of about 27,000 square miles. Its population numbers rather over 2,000,000, of which, about 18,000 are Europeans or Indo-Europeans, and the rest, natives, belonging to the Singhalese, the Malabars, the Veddahs, and Rodoyas. The Singhalese get their name from *Singhalia, or Singhaladuipa,* the native name of the island* ("the country of lions" as the words mean, though in modern times at least no lions have been found upon it).

The Singhalese occupy the coasts of the southern half of the island, from Dondea Head to the confines of Batticoloa on the east, and to the river of Chilaw to the west. The Malabars occupy the northern parts of the coast, while the others are in the interior.

In appearance they are mild (p. 117), their stature rather below the middle size, limbs slender but well shaped and proportionate, and with features more resembling those of Europeans than most other Asiatic people. Their colour varies from bronze to a very dark brown; their eyes are dark, and their hair, which is turned up and generally fastened with a tortoiseshell comb on the top of the head, is long, smooth, and jet black.

Most of the population wear no other clothing than a piece of calico wrapped round the loins. The Malabar people are from the neighbouring Malabar coast of India, and are as active, cunning, and energetic a race of jewellers, metal workers, tailors, fishermen, and jugglers, as there are in the country from whence they have migrated. About one half of them are Mohammedans; the other half, Hindoos; but whichever religion they prefer they are but indifferent practitioners of the precepts of it. They can scarcely be called one of the populations of Ceylon, for though they have been here for ages, yet, like the Europeans and the Malays, numbers of whom are on the island, they are assuredly immigrants of a comparatively recent date compared with the Singhalese, whose origin and date of first arrival on the island cannot be now ascertained.

The Singhalese differ from any of the inhabitants of India in this respect, that, though the Buddhist religion exists in India, and, indeed, originated there, it now maintains but a

* In Sanscrit it is called "Lunka," the "holy" or "resplendent." The Arabs called it "Serendib," and the Portuguese "Selan." The Greeks and Romans knew it by the name "Taprobane."

weak stronghold, while, in Ceylon, the Buddhist is the prevailing faith, and has a literature of its own, of which the Pali and not the Sanscrit is the language. Devil worship we have also seen in Southern India, but in Ceylon it is a recognised branch of religious faith, and forms a diabolical literature or liturgy, of which Mr. Callaway has given various specimens, but which are not of sufficient interest for us to trouble our readers with them.

There are numerous Buddhist as well as Brahminical temples in the country, and many others in ruins. In 1811, 1,200 were enumerated. The Hindoo worship is still kept up, and the ruins of their temples surround them, dedicated to the more modern worship founded by Buddha. Some of the finest are on Ramiseram, the holy island of Rama, situated about twenty miles from the northern extremity of Ceylon. The whole island is dedicated to the purposes of religion, and so sacred is it that no plough is allowed to furrow up its soil, or animal to be killed within its limits. Its principal inhabitants are priests, who live luxuriously on the rents of certain lands in Coromandal, and the gifts of the many pious devotees who flock to the island, and a multitude of jugglers and beggars who resort there, either to obtain remission of their sins, or to share in the general charity which is dispensed by the richer pilgrims. The island is dotted with many beautiful temples, in addition to a grand pagoda, which is looked upon with great veneration and curiosity. It has 2,628 pillars, its area is 830 by 625 feet, and two hundred priests minister in it. The King of Burmah recently presented £4,000, which was to be devoted to the repair and maintenance of the Buddhist temples in the island.

The civil institutions of the Singhalese are borrowed from the Hindoos. Their lands are held on military tenure, but the people are divided into classes only among the Malabar people, the enmity of the Buddhists to caste being the cause of the war, which, instigated by the Brahmins, depopulated the country and led to the settlement of the Malabars on the coast. The land is cultivated by small hereditary proprietors or tenants, who form a high class, though the pursuit of agriculture is not confined to one particular body of people.

The Coast Singhalese devote themselves to trade, and show great aptitude and industry in every branch of commerce. They are expert workers in gold and silver and in lacquered ware. Many employ themselves in weaving damask, sailcloth, and coarse fabrics for native wear.

The Veddahs, or Vaddahs, are the inhabitants of the interior. They are either the aborigines of the country, or are pariahs, or outcasts, from the Singhalese. They still live in a primitive state, ruled by their own chiefs, and tyranny has forced them to be vindictive and hypocritical. They shun all connection with foreigners, and conceal their villages in the depths of the jungles, as far distant as possible from the frequented paths. There they live in ease and plenty on the fruits which this rich island produces so abundantly. The mountaineers are firmly attached to their ancient usages, and to their hereditary chiefs. No people more keenly resist any encroachment on use and wont, no matter how inconvenient or absurd the usage in question may be. Their language varies little from the common Singhalese, which is more Sanscrit than Tamul or Malayalam.*

The *Rodoyas* have a stronger claim than the Veddahs to be considered aborigines. The men

* Chitty, "Journal of the Ceylon Branch of the Royal Asiatic Society," Vol. xi.

are more robust and vigorous than the rest of the islanders. They are only found in the interior, and are sporadic in their distribution. There are not perhaps in all more than 1,000 of them. Their language is widely different from the Singhalese.*

The Laccadave and Maldave Islanders.

The *Laccadave* islands lie about seventy-five miles to the west of Malabar, and are inhabited by a people who approach the Singhalese, in that their language is Singhalese mixed with Hindoo elements. Their alphabet is Arabic: in religion they are Mohammedan, and

TEMPLE OF JURA-WANA-RAMA, IN CEYLON.

some of them make a show of reading the Koran and, what is more, even of understanding it, and living up to its precepts. Their chief food is cocoa-nuts and fish. The islands produce in addition to cocoa-nuts, eggs, betel-nuts, and plantains. They manufacture a kind of sugar from cocoa-nut milk, and prepare large quantities of coir from the outer husk of the cocoa-nuts. A little rice and a few vegetables are also cultivated, but their chief occupation is the collection of cowries.

The *Maldaves* lie to the south of the Laccadaves, and are thickly covered with cocoa-nut trees. Ambergis and coral are gathered on the shores, and vast quantities of cowries, chiefly for the

* There are many books on Ceylon—but for fuller information we refer to Sir J. Emerson Tennant's "Ceylon," as being the most complete and accurate.

African trade, are collected by the natives. Their tradition is that they came from the Malabar coast several centuries ago. Their language is much the same as that of the inhabitants of the Laccadaves, and many can speak Hindostanee. They are well made, of an olive complexion, and wear bushy beards. They profess Mohammedanism as a religion.

NATIVES OF THE MALABAR COAST.

CHAPTER VIII.

THE MONGOLIAN FAMILY: THIBETANS.

It is manifestly impossible to limit strictly all the races of mankind within certain limits to which we assign special names more or less appropriate or intelligible. Still, it is convenient to group, as we have done, certain races under particular family names, and accordingly it will be found that the Mongolian family—the limits of which are much more circumscribed than that to which Blumenbach and Prichard assigned the same name—comprises various

people, whose characteristics and language cause them to be naturally spoken of as akin to each other. Dr. Latham, whose authority has been taken for the natural grouping of this family, comprises within it the Thibetans, the Nepaul tribes, the various sub-Himalayan populations, which we have not as yet classed as Dravidians (aborigines of India) or Hindoo people, the Burmese, Siamese, the natives of Pegu, the Cambojians, the Cochin-Chinese, and the Chinese populations which cover perhaps one-fifth of Asia. "They touch the ocean; they bound the Bay of Bengal on the east; they form the coasts of the China Sea. Upon the whole, however, their area lies inland; sometimes arising into the loftiest mountains in the world, sometimes broken by the water-sheds of mighty rivers, sometimes spread out as alluvial plains, sometimes as hot and humid deltas. The Indus rises within the limits of this area. The Brahmapootra waters a long line of it. The great rivers of China fertilise its widest plains. The lengthy streams of Ava and Cambojia, the Irawadi, and the Mekhing, from their unexplored sources, traverse it from north to south. They cut it vertically, as the Chinese rivers cut it horizontally. As far as the physical appearance of its occupants is concerned, the phenomena presented by this large area are strongly and decidedly marked. Whatever may be meant by the term Mongolian, as applied to the complexion, the features, or the skeleton, has its application here; though not actually occupants of the cheerless wastes of Mongolia proper, the Chinese, and the Thibetans, and the population akin to them, have decidedly Mongol features; so Mongol, and so decidedly so, that few authors, however great has been their habit of drawing distinctions, have separated them from the typical members of the class. Indeed, some of them may be more Mongol than the Mongolians themselves." In religion most of them are Buddhists, but yet some of the ruder tribes of Mongols are Pagans, and their speech is in general monosyllabic, the least developed form of human language, being in most instances with grammatical inflexions. Yet the races to which they belong are not "new men:" they belong to old, though not to the oldest races in the world's history. The truth seems to be that their speech has either changed but slowly, and that there has been an arrest of development, or that the speeches of other races "have advanced with inordinate rapidity." Mohammedanism is the newest of the various creeds which the Mongolian races profess. Paganism is the oldest. Buddhism ranks chronologically intermediate. Paganism is only found in parts where the influence of India has been unfelt, such as the mountains of the Burmese, Siamese, and Chinese frontiers. The centres of civilisation are in the large cities in the alluvial valleys of the large rivers.

Three empires, viz., those of China—one of great magnificence and extent—Burmah, and Siam, represent the political power and importance of the Mongolian stock. Indeed, these three empires profess to divide the Mongol people amongst them. What is not Chinese must be Burmese or Siamese is their method of reasoning, fallacious though it is. There are, however, in addition to Mongolians under the English and Hindoo governments, a great number of independent or semi-independent aboriginal tribes, and only recently Chinese Turkestan—as it was long called, and indeed for convenience sake is still—has revolted and established a native government. Others may follow suit as the Mongol empires decay and get broken up, or as the conquered races incorporated in them, and whose characteristics have now been lost sight of in the alien civilisation which has swallowed them up, got strong enough to assert their national or tribal independance.

The country of the Bhot or Thibetan is high table-land or plateau, the greater part of which is under China, a power which has ever jealously guarded it against the entrance of the outer barbarians whose explorations might tell the western world, and the soldiers of the western "foreign devils," of the riches or resources which were contained or supposed to be contained within its area. Accordingly, it is only recently that we have learned anything exact about the country. If we except the somewhat romance-like work of Huc and Gabet—the Lazarist missionaries which form the nature of it cannot be received as scientific authorities—we have little else than the published journey of the Pundit* —— who was sent by Captain (now Colonel) Montgomerie, in the disguise of a Buddhist pilgrim, to explore the region on to Lhásás, the capital: this very intelligent account of the country and the people we shall presently draw upon. A few particulars we may obtain from Dr. Thomson, who explored or collected information regarding that part of the country lying in proximity to the Indian frontier, and which, not acknowledging the Chinese authority, is more accessible; while more recently the travels of the Abbé Desgodins and Mr. Andrew Wilson have added to our knowledge of Thibetan ways and life.

The *Baltistan State* we have already spoken of casually. In religion it is Mohammedan—its Mohammedanism having been derived from Cashmere. It is divided into many petty chieftaincies or captaincies. The most westerly is Rongdo, on the bend of the Indus, and the manner of the people is truly Thibetan. Agriculture is practised more skilfully than one would suppose to be possible in a region so elevated and unproductive. The ground is carefully manured, and the people will even prepare it for the crops before the snow has disappeared from the surface. Dr. Thomson, when he visited the country, found the farmers sprinkling a thin layer of earth over the snow to assist its liquefaction; a couple of bullocks drew the wooden plough, and the earth was finely pulverised by a harrow which had no teeth, but consisted simply of a framework, heavily weighted with stones, or of a heavy board. Sometimes a bush-harrow was made by means of thorns. Irrigation was then freely applied by means of streams of water being run between the square beds into which the plots of ground were divided.

The people of *Skardo* or *Little Thibet* are also growers of corn, skilful ploughers, sowers, irrigators, and reapers; strong, hardy, simple in their habits, and fond of out-of-door exercises and manly sports, more particularly of the game which is now getting naturalised in Europe under the name of polo, a kind of "hockey" played on horseback. They also hunt the chakor, or painted partridge, by surrounding them with a ring of men during the winter season when the snow is thick on the ground, and then gradually narrowing the circle until when the circle is not more than 100 feet in diameter, a horseman gallops about within the inclosure disturbing the birds. Frightened and confused they rush from side to side, until exhausted, they sink to the ground and allow themselves to be taken.

It would be a vain task to name the people of every little valley in this mountainous region. "Many valleys, many lords of the valleys," is the rule here. Differing in local habits

* A *Pundit*, in India, is a learned man or scholar. A *Moonshee* is a secretary. The latter term is, however, greatly abused. In Persia (from which it comes), it is really a high title; but, in India, any illiterate person who can read a page of the Shâstras (*Authoritative* books), or scrawl a misspelt note, will arrogate it to himself.

they are yet one race, and agree in their main characteristics. The native title of these petty rulers is also multifarious. Some, for instance, are called Gyalpo and Makpon, which means "General," indicating, as Dr. Latham seems to think, that the potentates bearing such names have acquired their power by dint of conquest, or from the fact, perhaps, of having been successful commanders. The title Thani is also given to some of these Gyalpos, and Bikam to others.

The district of *Chorbad* is inhabited by Mohammedans, chiefly of the Sheean sect, having originally come from Cashmere, which country again derived it from Persia, where that form of Islamism prevails.

THE YAK (*Bos grunniens*) OF THIBET.

Ladak is a country through which much trade passes. It has accordingly respectable roads, ferries, and suspension bridges. Inflated skins serve the purpose of boats, a true boat being a rare sight. The traveller mounts on the inflated hide of a single buffalo, which floats with the legs uppermost, while the ferryman, who sits with his legs in the water, "pushes it on by striking them out as in swimming, helping the propulsion by means of a small wooden paddle which he holds in his right hand: with his left he steadies the passenger, who holds on as he best can by one of the legs. Wealthy men indulge in the luxury of a raft (if so it may be called) made of a bed stretched across a pair of skins. The bridges are chiefly of wood, peculiar in construction, especially the suspension bridges. The ropes are made of the twisted twigs of the birch tree. They are suspended, side by side, about five feet apart. The side ropes are also of birchen twigs; thinner, however, than the main suspenders. On these lies the roadway, which is again made of long ropes, joined by wicker-work or waddles." All the Thibetan tribes are excellent bridge builders; it seems to be the only outlet for what

constructive genius they may possess. The Ladaki is an agriculturist, and a breeder of cattle. The Yak (p. 124) is rare in its wild state, and is now domesticated as a universal beast of burden and for food in this region. The country, owing to the sterile soil, and inhospitable climate, where only the industry of the people can make a livelihood, is thinly peopled.

Other causes for this have been the prevalence of polyandry (p. 10), the ravages of an epidemic, an emigration of the Lámás who were persecuted and insulted during the conquest of the country by Gulabsingh, and the losses during the war which decimated the tribesmen.

NATIVES OF THIBET.

It is believed that in Ladak, at the present time, there are not many more than 125,000 people. In Ladak there are few small chieftaincies, the Sikh conquest of the country having almost entirely broken up these little potentates so universal in other parts of the same region. The men marry between twenty and twenty-one, the women between fifteen and twenty. Polyandry, which, in one form or another, is found in Thibet, Cashmere, India, one or two of the Pacific Islands, among the Konaks, the Saporgian Cossacks, on the Orinoco, in parts of Africa, and elsewhere,* prevails, but side by side with it polygamy. The natives are Buddhists, but have no priests amongst them.

* M'Lennan, "Primitive Marriage," p. 180, &c.

The district of *Hungrung* belongs to the Rajah of Bisahur, and contains villages lying at levels ranging from 9,000 to 12,000 feet.

In *Lower Kunawer* the language is Hindoo, rather Thibetan; but in *Upper Kunawer* it is Thibetan, rather Hindoo, and the population is neither pure-blooded Hindoo nor Thibetan, and the religion is an equally corrupt form of the faith of both nationalities, neither Buddhism nor Brahmanism being pure.

We now come to *Thibet Proper*. It is even still more inaccessible than the states we have mentioned, which are not directly under Chinese control. The Chinese rule is not, however, oppressive. There are few troops, and these are chiefly Mantchu Tartars. The officials are however Chinese; but the spiritual rulers are the Buddhist priests or Lámás. The first one whom the Pundit visited was the second great Lámá of Thibet, who resided in a large monastery near the town of Digarcha or Shigátze. Within the inclosure round this monastery are numerous houses and temples, four of the temples being larger than the rest, and having gilded spires. The idols in these temples are studded with precious stones, gold, and silver. Three thousand three hundred priests serve in the monastery, and attend on this great Lámá, who is styled—in 1865, when Colonel Montgomerie's Pundit visited him—Panjan Ringbo-che, and is considered throughout Thibet an incarnation of the Deity, who can read the thoughts of all men, and is supposed never to die. In 1865, he was only a boy eleven years old, and when visited was found seated on a high throne covered with rich silks. He was surrounded by a number of priests, all standing in reverential attitudes, and bearing the insignia of their calling. "We uncovered our heads, and made a low obeisance, and then presented an offering of pieces of silk. Panjan Ringbo-che then placed his hands on each of our heads and beckoned to his priest to have us seated. Up to this time he had preserved a profound silence, but, on seeing that we were seated, put us only three questions (as he is wont to do to every worshipper), viz., 'Is your king well?' 'Is your country prospering?' and, 'Are you in good health?' The priest then placed a small strip of silk round each of our necks, and from a silver kettle poured a little tea into our cups, and then dismissed us." On the space between the city and the monastery a bazaar is held daily. Here every salable article is exposed during the day, and in the evening, the vendors retire to their own homes. The grand Lámá of Lhásá, like the one mentioned, when visited in 1865, was also a boy of thirteen years of age.* His chief minister or Gyalbo is evidently the actual ruler of Lhásá, under the Chinese government, the grand Lámá being merely a puppet in the hands of the Gyalbos. As on the former visit, the Lhásá grand Lámá (Lámá Gûrû) asked the identical three questions the former one had asked, and dismissed them in the same manner, which seems to be the set etiquette to be observed on such occasions.

It seems curious that on the few occasions they have been seen they have almost always been small boys, or fair effeminate-looking young men. Even the pictures of them in the monasteries show this emasculated appearance.

The Lámá Gûrû, or Dalai Lama, is the chief of the province of U, with his capital at

* His death, it is reported, took place in 1875.

Lhásá, but he does not interfere with state business. He is considered a guardian divinity, and is supposed never to die, but to transmigrate into anybody he pleases. After a Lámá Gûrû is dead, or as they say, "after his soul has departed from his body," the corpse is placed in a gold coffin, studded with the most precious gems, and carefully kept in the temple. One Lámá Gûrû is, however, only privileged to transmigrate thirteen times, and the Lámá, whom the Pundit saw was then in this thirteenth migration; so we may suppose by this time, or at least very soon, a change may be expected in the government of Lhásá. It is a standard of belief that the bodies of the dead Lámás never decrease in size, while their hair and nails actually grow. Next to the Lámá Gûrû is the Gyalbo, or Rajah—as the Pundit calls him—who, under his orders, transacts all state business. The Chinese governor—or vakeel, as the Pundit styles him—at Lhásá, who is called *ambáso*, has the power of reporting against either the Rajah or the four ministers to the Emperor of China, and if necessary can have them removed from office.

All Thibetans believe, that as soon as a Lámá Gûrû is born he speaks, and all withered plants and trees about his birthplace, at once begin to bear green leaves. "The moment news gets to the Lhásá court of such an occurrence, then the four ministers repair to the house in order to ascertain the truth, by the following method:—Articles of all descriptions are placed before the child, and he is requested to tell which belonged to the late Lámá Gûrû and which did not. Should he be able to select from the articles put before him such of those that belonged to the Lámá Gûrû, then he is pronounced to be no impostor, and is forthwith carried away to the fort of Potoláh and placed upon the throne as Lámá Gûrû. The Mohammedans of Lhásá gave me the following account as to the selection of the future Lámá Gûrû:—From the day of the death of a Lámá Gûrû, all male births are recorded by the Lámás about the city, and the ministers are secretly informed of them. Names are given to the children, and on the thirtieth day after the decease of a Lámá Gûrû, slips of paper, each bearing the name of a child born within the month, are placed in a vessel; the chief of the four ministers then draws out one of the slips with a pair of pincers, and whichever child's name that bears, he is pronounced to be the future Lámá Gûrû. He is then taught all that is required of him by the priests, and when they think he has come to years of discretion, the previously narrated ceremony of the choosing of the articles is conducted. The people of Lhásá are kept in the dark as to this method of adopting a Lámá Gûrû. The Lhásá people are by strangers supposed to adopt a Lámá Gûrû, in order to prevent the government falling entirely into the hands of the Chinese."*

Immense numbers of monasteries stud the whole country. The monastery is in every Thibetan town one of its most important features. Tíshú Lúmbú, the second town in Thibet, is simply a collection of monasteries. The monk undergoes a complete curriculum of education,

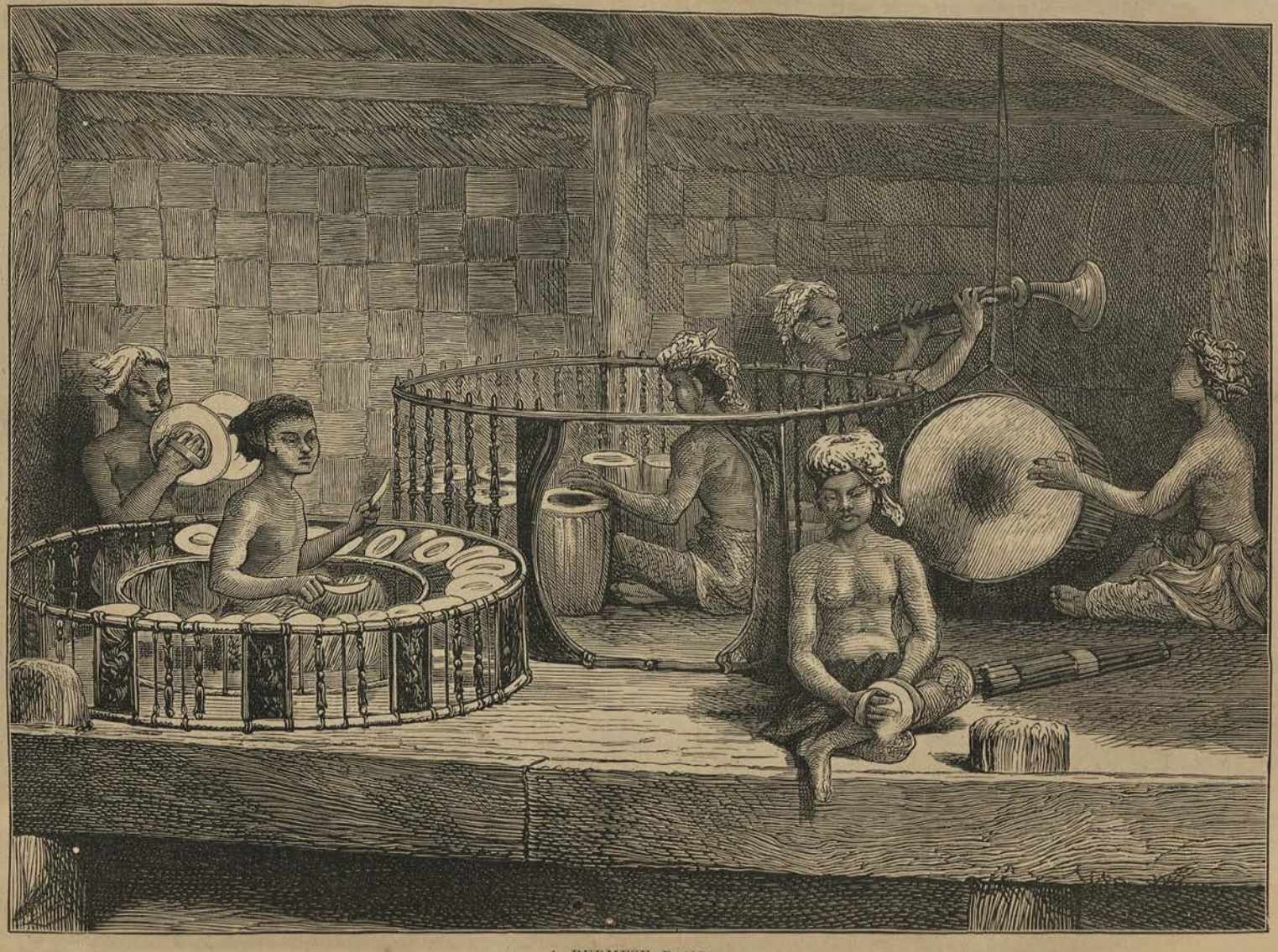
* "Report of a route survey made by Pundit —— from Nepal to Lhásá, and thence through the upper valley of the Brahmapootra to its Source, by Captain T. G. Montgomerie, R.E." "Journal of the Royal Geographical Society," Vol. xxxviii. (1868), p. 169. Colonel Montgomerie afterwards despatched two other explorers who were native Thibetans, and since then the journals of two English explorers, Mr. Bogle, who visited the Teshu Lámá as Warren Hasting's envoy in 1774, and Mr. Thomas Manning, the only Englishman who has ever visited Lhásá, have been disinterred by Mr. Clements Markham. See "Proceedings of the Royal Geographical Society," Vol. xix. (1875), p. 327. These journals so far as published have, however, not added much to our ethnological knowledge derived from other sources—Turner, Hooker, Campbell, Hodgson, and others, enumerated in Mr. Markham's paper.

if we may so speak. At first he is a Tuppa or probationer in the monastery, which he enters at the age of eight or ten. At fifteen he advances to be a Tohba, at twenty-four a Gylong, provided his acquirements are deemed satisfactory. Last of all, the Gylong may become a Lámás, and be a presiding or high official of one of the numerous monasteries. The nunneries are very numerous, and is said very well conducted. No layman is allowed to pass a night in a monastery, and no monk is allowed to pass a night in a nunnery. "When the monastery of

A CONTEMPLATIVE LÁMÁ.

Tíshú Lúmbú was established, the number of its Gylongs was no less than 3,700. The class falls into two divisions, one containing those whose caps are yellow, the other those whose caps are red. This is the distinction—the red and the yellow, the yellow and the red. The wearer of the yellow are called Shammar. There are, of course, differences of doctrine, or rather discipline, as well: the Shammar allowing their Gylongs to marry."

The dead are not interred or burned, but exposed, and in the wall surrounding the Golgotha is generally a hole for the purpose of letting in dogs and other flesh-devouring animals, while the birds of prey swoop down from above; the bodies in this manner soon disappearing—"burial by deglutition, burial by invisceration, burial by means of the beasts of the field and the birds



A BURMESE BAND.

(From a Sketch taken at a Native Funeral at Rangoon by Captain Robley.)

BURNING THE BODY OF A LÁMA.

of the air, burial by exposure and absorption." The reader will remember that this is the way in which the dead are disposed of by the Parsees, and their co-religionists the Guebre,* with the exception that only birds are allowed to tear the bodies to pieces. Occasionally, in Thibet, a "private funeral" is resorted to: in other words, the body is carried to the top of a hill to be exposed, or it is committed to the nearest water. It even happens in the case of the highest Lámás that shrines are built over the remains, and to these shrines the pious resort ever after, as the termination of long and wearisome pilgrimages, or as in the case of the saints of minor note, their bodies were burnt and the ashes preserved in little metallic idols, the cabinet in which these sacred vases are preserved being henceforth a sacred object. The Lámás themselves are classed under four divisions—the mystics, the directors of religious ceremonies, the physicians, and the prayers. Every monastery is in fact a university, and MM. Huc and Gabet give an amusing and interesting account of the studies pursued in these colleges, even to the extent of the students having botanical excursions to learn the properties and virtues of the native plants. Periodical disputations are held, and the Lámá who vanquishes another in these wordy contests is mounted on the shoulders of him whom he has defeated. Throw university life in Europe back three or four hundred years, and you find it in a state not widely different from that of Thibet at the present day. Indeed, a shorter period will bring some of the more conservative of the ancient German and Flemish schools of learning into the Thibetan stage of culture and discipline. Take, for instance, the subjects of discussion in a Lámásery—"Why are birds without the functions of other animals?" This was one of the questions hotly debated in the monastery of Kounboum, where, M. Huc informs us, officials—let us call them the "moderators"—keep discipline with a——*crowbar*.

Another monastery—Tshogortan—a short way from Kounboum, is famous for its "contemplative Lámás" (p. 128); hermits who occupy cells like nests perched on the sides of the steepest and most inaccessible mountains. Here they are shut off from all intercourse with their fellow-men; in some cases even supplying themselves with food, by means of a sack let down to the world below by means of a long cord (p. 128). Then there are island monasteries, just as there are island monasteries and island monks in Europe. Such an one is on a little islet on the Koka Nor. "No one visits it from the shore. No boats are seen on the lake. Solitude, except so far as it is broken by the intercourse of the recluses with each other, is the lot of the isolated beings who live here." Then there are the mendicant monks; careless vagabonds who wander about from house to house, telling their tale, and so long as they get their supper, happy and careless of what the morrow may bring forth. These monks roam over every Central Asiatic country where a Buddhist can be found, and are the story tellers, the begging friars, and the *gaberlunzie* men, all rolled into one.

We have spoken of the religion of Thibet as Buddhism. So it is; but it is Buddhism corrupted by Hindoo Sivaism, and by Shamanism or spirit worship. It is impossible in a work like this to go into the intricacies of this form of the great Asiatic religion, if even it were ever perfectly understood. Lámáism—for such in reality is the form of Buddhism in Thibet—is remarkable for its hierarchy. Its high priest and head ruler are two popes—the Dalai-Lámá, or ocean-priest, who resides at Lhásá, and who has been already described from the Pundit's notes under

* The word *Guebre* means infidel, unbeliever, and though now used in Persia in a tribal sense, has in reality nothing to do with any nationality. It is a sectarian name.

the name of the Lámá Gûrû, and the Panjan Ringbo-che, or "right reverend great teacher jewel." Him we have also mentioned as forming one of the Pundit's acquaintance (p. 126). He is an incarnation of the great Thibetan reformer, Tsongkaba, who flourished in the fourteenth century. Theoretically, both are of the same rank—spiritually and temporally—but as the Dalai-Lámá has much the largest extent of territory, he is in reality much the more powerful of the two.

Next to the Lámás (in spiritual power) are the Khutaktus, who may be equivalent in rank to cardinals or archbishops. Then come the Khubilghans or Bjangchhubi, to use the ordinary Mongol name for them, whose number is very great. These three degrees all claim to be the incarnation of the Buddhistic saints, and all of them were in some former state of their existence saints or teachers of great sanctity and renown. As to how they are elected accounts differ, but perhaps that given by the Pundit is as correct as any we possess, though it may not be given with such pompous circumstantiality as some others, ludicrous, though such learned verbosity is, when we in reality know only the vaguest and most fragmentary particulars in reference to the Lámárin of Thibet. The lowest classes of the Lámáist clergy we have already described (p. 130). The Lámáist scriptures, or bible, is called Ka'gjur (pronounced Kanjur), and consists of no fewer than 1,083 works, which in some editions fill from 102 to 108 folio volumes.* The Pundit's description of Lhásá or H'lassa, as it is sometimes written, the capital of Thibet, situated at an elevation of 14,000 feet above the sea level, tallies in all its main features with that which we previously had from the pen of M. Huc. He speaks of the immense number of monasteries, and of priests. Some of the rich men's houses are built of brick, but the greater number are of mud, or in a few cases of sun-dried brick. The manufactures are woollen cloths, felt, &c., while cows, sheep, goats, yaks, horses, asses, pigs, dogs, and great quantities of black, red, and white cats are reared in the city. Fowls, pigeons, kites, crows, ducks, pheasants, and other birds abound, while snakes, scorpions, and other equally disagrecable creatures are not unknown.

The inhabitants are supplied with water from wells, for the use of which each house is taxed two annas per month. The food of the inhabitants consists chiefly of salted butter, tea, mutton, beef, pork, and fowls. Rice is not much eaten owing to its high price, and because it is considered to be productive of disease. Wheat, barley, and kitchen produce, are all cheap. The city conducts a great commerce with all Central Asia. During the month of December—before the setting in of the rains renders the rivers impassable—merchants arrive from China, Tartary, Dárchando, Chando, Kham, Tawang, Bhotan, Sikkim, Nepaul, Darjeling, Azimabad, and Ladak. From China come silks of every variety, carpets, and porcelain; from Zilengen Tartary, gold lace, silk, precious gems, carpets of a superior manufacture, horse saddles, a large variety of sheep and valuable horses; from Darchando, a locality said to be situated two months' journey north-east of Lhásá, arrive immense quantities of tea, and from the Kham territory, a great quantity of musk, obtained from the musk deer, is brought. These eventually find their way to Europe through Nepaul. Rice and other grain, which is foreign to Lhásá, is brought from Bhotan. Sikkim contributes rice and tobacco; Nepaul, Darjeling, and Azimabad, broadcloth, silks, satins, saddles, precious stones, coral, pearls, sugar, spices, and a variety of Indian

* See Köppen's *Die Lamaische Hierarchie und Kirche* (1859); Schlagenweit's *Buddhism in Thibet* (1863); articles LÁMÁISM and THIBET in *Chambers's Encyclopædia.*

commodities, while Ladak and Cashmere send charas and saffron. The inhabitants use ornaments of coral, pearls, and precious stones, and sometimes of gold and silver. The women more especially wear these on their heads. The winter's cold renders coats lined with sheepskin a common article of dress. The current coin of the country is a silver coin, two and a half of which are of the value of one rupee (2s.) (Their pieces are further subdivided by being cut into halves, thirds, or other divisions). This coin is called a naktang, but there is another—a dojah, or kuras—bearing the seal of the Chinese Emperor, which is equivalent to 333 naktangs.

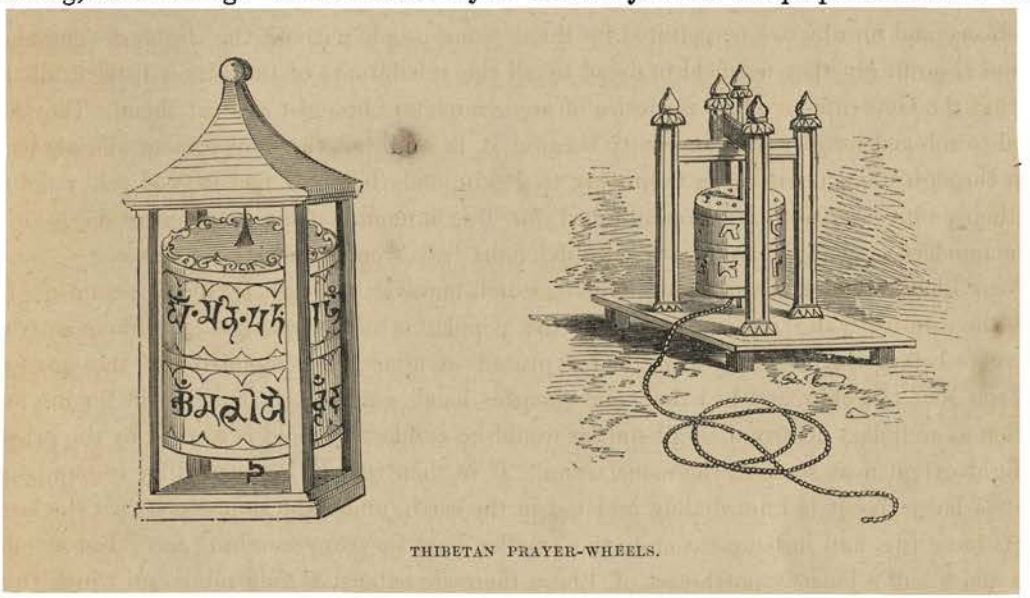
About a month's journey north-east of Lhásá is a country called Kham, or Nyahrong, the inhabitants of which bear but an indifferent reputation. Thousands of them pay an annual visit to Lhásá, with the ostensible purpose of trading or of praying, but in reality to steal. Highway robbery and murder are perpetrated by these pious people without the slightest compunction, and accordingly they are held in dread by all the inhabitants of the Lhásá district, all the more that the Government takes no notice of any complaints brought against them. They are allowed to rob and murder with impunity because it is sa that the Government officials have to pass through their territory on their way to Pekin, and therefore find it good policy not to incur their enmity. Another reason assigned for this immunity from punishment enjoyed by these marauders is, that in case of a war the Khamba tribe would render good service.

Near Lhásá are rich silver mines, which are not, however, wrought by the Government, for fear of the country being impoverished and the population degenerating. A Chinaman who, some years before the Pundit's visit, had ventured to mine out a quantity of the precious metal, was sent to Pekin, and had there and then his hands cut off as a punishment for his presumption as well as a deterrent to all similar would-be evildoers. Gold is worked by the priests to a slight extent near some of the monasteries. If in their search, however, they come upon a nugget of large size it is immediately replaced in the earth, under the impression that the large nuggets have life, and in time generate the smaller ones they are searching for. But about a month and a half's journey north-east of Lhásá there are extensive gold mines, on which there is no prohibition in regard to working.

In reference to the method of disposing of the dead already referred to, the Lhásá people adopt the universal custom of exposing the corpse, except in the case of priests and great men, whose bodies are burnt. In our engraving (p. 129) is sketched the scene at the burning of a Lámá, as it exists among the Kalmouk Tartars of the Sarepta Steppe to the east of Astrakan, though in all its essential features the ceremony is the same in Thibet. The priests burn the body, the successor of the deceased in full sacredotal costume lighting the funeral pyre, which is composed of dried or scented woods. The fire is surrounded by a wall of brick, so that the body is consumed in something like an oven, the whole ceremony being accompanied with numerous mysterious rites. Meanwhile the air resounds with the beating of drums and the monotonous chanting of the priests, while the multitudes who assemble without the inclosure are freely sprinkled with consecrated water cast by fans of peacocks' feathers. The poorer classes bind the corpses tightly with ropes, and place them erect against the inner wall of their houses for two or three days, "while the richer and well-to-do classes detain the corpses in their houses for a length of fourteen days, after which time the priests are invited, who pretend to read from their ritual the manner in which these corpses are predestined to be disposed of. Sometimes their decision is to cut the corpse into pieces, and scatter the fragments to the birds and

beasts of prey, and sometimes to bury ['burn?'] them. The reason assigned by them for detaining the bodies, springs from the belief that they may become demons if disposed of without the blessings of the priests," who have also to be present at the moment of death, so as to "superintend the proper separation of body and soul, to calm the departed spirit, and to enable him to be reborn in a happy existence." Finally, the priest performs masses until the soul is released from Yama, the infernal judge, and is ready to enter upon its new state of existence.

In Lhásá there seems to be little order or justice. On the new year—which commences with the new moon on or about the 15th of February—there is a great festival, with singing, dancing, and drinking. On the second day of the new year all the people assemble to witness



THIBETAN PRAYER-WHEELS.

the following feat, performed generally by two men. "A strong rope is fastened from the fort walls to strong rivets in the ground, 100 yards distant from the base of the fort. The two unfortunate men then have to slide down this rope, which very often proves fatal to them. Should they, however, survive, they are rewarded by the court. The Lámá Gûrû is always a witness of this performance from the fort."

Justice can scarcely be expected to be administered with great purity when the following is the method adopted for the selection of the judge of the "rajah's court." From the commencement of the new year, whoever pays the highest sum is appointed to this office. For twenty-three days he exercises his functions in the most arbitrary manner possible, appropriating to his own use all the fines which he may levy. The only limitation to this purchase of office is that the successful man must be one of the 7,700 priests attached to the Debang monastery. The successful bidder is called Jalno, and announces the fact of his having attained office by parading through the streets of Lhásá bearing a silver stick. All the priests assemble and do homage to him. The Jalno's men parade about the streets in order to discover evildoers. During the twenty-three days' grace, every house in Lhásá is taxed, and the most trivial offence is punished by a severe fine. So severe indeed is the rule of the Jalno during these twenty-three days, that the working classes are driven out of the city until the reign of

terror is over. The profit gained by the Jalno is about ten times the purchase-money. The priests, during this period, meet and perform various ceremonies; and, finally, on the day when the Jalno's authority ceases, the rajah's troops parade the streets and proclaim that again the rajah has assumed his authority. Twenty-four days after the Jalno has ceased his functions, he resumes them, and for ten days he again reigns supreme, after which the rajah resumes his authority. The Pundit's description of the ceremonies during these ten days is so curious, that it is worth quoting without alteration in his own words:—"On the first day the Lámás all assemble, as before, at Máchindránáth Temple, and, after a religious ceremony, invoke the assistance of their deities to prevent sickness, &c., among the people, and, as a peace-offering, sacrifice one man. The man is not killed purposely, but the ceremony he undergoes often proves fatal. Grain is thrown against his head, and his face is painted half white, half black. On the tenth day of this vacation, all the troops quartered at Lhásá march to the temple and form a line before it.* The victim, who has his face painted, is then brought forth from the temple, and receives small donations from all the populace assembled. He then throws the dice with the Jalno, and, if the latter loses, it is said to forbode great evil, and, if not, and the Jalno wins, then it is believed that the victim, who is to bear the sins of all the inhabitants of Lhásá, has been permitted by the gods† to do so. He is then marched to the wall, followed by the whole populace, the troops hooting and shouting and discharging volleys after him. When he is driven outside the city, the people return, and the victim is carried to the Sáme monastery. Should he die shortly after this, the people say it is an auspicious sign, and, if not, he is kept prisoner at Sáme monastery for the term of a whole year, after which he is released, and is allowed to return to Lhásá. The day following the banishment of the man to Sáme, all the state jewels, gold and silver plate, &c., are brought out of the fort, and carried through the streets of Lhásá, protected by the troops armed, and followed by thousands of spectators. Towards evening, everything is taken back to the fort and kept as before. The day following, immense images of the gods [Buddhistic saints] (formed of variegated paper, on wooden framework) are dragged by men through the city, protected by armed troops. About noon, the whole populace, great and small, assemble on the plain north of the city, and publicly carouse, race, and practise with the guns at targets. I was informed that the Molam, Chambo, and Chokchut Molam vacations (the twenty-three days' and ten days' rule of the Jalno) were instituted from time immemorial, but that the business of putting to the highest bid the powers of sole and chief magistrate date from the tenth transmigration of the soul of the present Lámá Gûrû."

The most extraordinary method of making religion easy to the devotee is the use of prayer-wheels (p. 133), which the Pundit utilised in an ingenious manner on his survey. Major Montgomerie thus describes the wheel, and the way it was used on the case in question:—"It

* In 1865 there were 1,000 Bhotuga (Thibetan) and 500 Chinese soldiers in Lhásá. In 1851, the census of the city showed that there were 9,000 women to 6,000 men; the disparity between the sexes being owing to the great number of priestly celibates and the practice of polyandry.

† I here use the Pundit's language; but in Thibetan Lámáism, corrupt as it is here, there is, as in every other form of Buddhism, no idea of a God as creator, ruler, rewarder of good, or punisher of evil. There are no beings with higher powers than those which a man by austerity, virtue, and science can attain. The Buddhistic nations are really atheists.

was necessary," he writes, "that the Pundit should be able to take his compass bearings unobserved, and also that, when counting his paces, he should not be interrupted by having to answer questions. The Pundit found the best way of effecting these objects was to march separately, with his servant either behind or in front of the rest of the camp. It was, of course, always possible to effect this, nor could strangers be altogether avoided. Whenever people did come up to the Pundit, the sight of his prayer-wheel was generally sufficient to prevent them addressing him. When he saw any one approaching, he at once began to whirl his prayer-wheel round, and as all good Buddhists whilst doing that are supposed to be absorbed in religious contemplation, he was very seldom interrupted. The prayer-wheel consists of a hollow, cylindrical copper bag, which revolves round a spindle, one end of which forms the handle. The cylinder is turned by means of a piece of copper attached to a string. A slight twist of the hand makes the cylinder revolve, and each revolution represents one repetition of the prayer, which is written on a scroll kept under the cylinder. (The prayer is sometimes engraved on the exterior of the wheel.) The prayer-wheels are of all sizes, from that of a large barrel downwards; but those carried in the hand are generally four or six inches in height by about three inches in diameter, with a handle projecting about four inches below the bottom of the cylinder. The one used by the Pundit was an ordinary hand one, but instead of carrying a paper scroll with the usual Buddhist prayer, 'Om mani padmi hom,' the cylinder had inside it long slips of paper, for the purpose of recording the bearings and number of paces. The top of the cylinder was made large enough to allow the paper to be taken out when required. The rosary, which ought to have 108 beads, was made of 100 beads, every tenth bead being much larger than the others. The small beads were made of a red composition to imitate coral, the large ones of the dark corrugated seeds of the ridrâs. The rosary was carried in the left sleeve. At every hundredth pace a bead was dropped, and each large bead dropped consequently represented 1,000 paces. With his prayer-wheel and rosary the Pundit always manages, one way or another, to take his bearings and to count his paces."

Sometimes a pious individual, either for his own or for the national benefit, will set one or more of these prayer-wheels on a stream, and, as the water whirls them around, it is supposed that the odour of his apparent piety will cling to the individual for whose benefit this cheap series of prayers and good works have been erected. The larger prayer-wheels are turned by windlasses, or even by horse-power. To use Mr. Wilson's language, the Thibetans are "the most persistent prayer people in the world. . . . They have praying stones, praying pyramids, praying flags flying over every house, praying wheels, praying mills, and the universal prayer—'Om mani padmi hom' (God the jewel in the Lotus)—is never out of their mouths." The same traveller describes a praying mill at Junge—an ingenious contrivance driven by water power, and calculated to present in a very short time several millions of petitions (p. 133).

All over Thibet are found scattered piles of stones surmounted by flags on sticks. These poles are looked upon partly as guide-posts, and partly as objects of veneration. Travellers generally contribute to them a stone, or a piece of rag as they pass. Consequently, in time, these piles grow to a large size. Halting-places, with accommodation for travellers and changes of horses, are established by the Government at convenient distances along the lines of travel. The nomadic tribes encamp in the vicinity of these tarjums, or

halting-houses (or tents), and supply donkeys or yaks to the travellers who may require the use of such animals.

A liquor called "chung," made from barley, wheat, or rice, is usually sold in the villages. It is made of different strengths according to the season of the year, being in summer something like sour beer, but in winter approaching in strength and taste to the strongest smoked whiskey. It is then known as "arra." The Thibetans are always brewing this chung,

THIBETAN MONASTERY IN THE HIMALAYA MOUNTAINS.

and good-naturedly never refuse a passing traveller a drink. The people are, however, not a drunken race. Tea and stirabout (or sulte) of flour and barley-meal, if nothing better can be got, form the food of the poorer classes; but meat can generally be obtained. The tea is stewed with water, meal, and butter, and the leaves are always eaten.

The people are generally very dirty. Baths are rarely indulged in, and accordingly their persons frequently get infested by insects. To destroy these the Thibetan wears round his neck a leather tube, filled with pounded tea-leaves and mercury, which are said to effectually serve as an insecticide.

On the march, the Pundit's party frequently met special messengers riding along as

hard as they could. These men always looked haggard and worn. They must ride the whole stage marked out for them, day or night, without stopping, except to eat food and change horses. In order to insure them not taking off their clothes, the breast-fastening of their overcoat is sealed, and no one is allowed to break the seal except the official to whom the message is sent. The Pundit saw several of these men arrive after their 800 miles' ride. "Their faces were cracked, their eyes bloodshot and sunken, and their bodies eaten by insects into large raws; the latter they attributed to not being allowed to take off their clothes." This

A KAREN'S BAMBOO HOUSE (*From a Sketch by Captain Robley*).

system of the rapid transmission of messages is acted on throughout the whole Chinese empire, though one can scarcely see what particular necessity there is for all this speed in a country like Thibet, where life flows on in such a sluggish stream. The addition of a feather attached to a letter will insure it being carried with such speed that a messenger will traverse the distance from Lhásá to Gartokh—800 miles—in little more than thirty days.

In *Bhotan*, the Thibetan race is also found, and also the Lámáist form of Buddhism. In the capital (Tassisudon) there is a monastery with 15,000 monks. The people are called Lhopa, and have black hair, which it is their fashion to invariably cut close to the head. They have little or no hair on their faces, and their eyelashes are so thin as to be scarcely perceptible.

Paper-making from the bark of a tree is one of the arts of Bhotan. Alcoholic drinks are

also distilled, the drink in this case being the ordinary Thibetan chung, made from barley (p. 136), with some variation in the mode of manufacturing it from that adopted in Thibet proper. The Lhopa of Bhotan is much more independent of the Chinese Government than the Thibetan, and is more subject to Hindoo influences. The ruler, or Deb Rajah, is nearly an independent prince.

The Sifan, Amdoans, Gyarung or Girong, Manyak, Thochu, and Ráwat are among some of the other of the Thibetan or Bhot divisions.

The Ráwat occupy the forest districts of Kumaon. They are not Buddhists proper, but they do not practise the Hindoo rites, so that we are not yet certain whether they are Bhots or not. They represent themselves as descendants of one of the ancient Princes of Kumaon, who fled to the forest when his country was invaded. Accordingly, proud of this descent, they will render obeisance to no man—be he high or low.

The *Doms* are the lowest stratum of the Kumaon population, and from their appearance seem to be the aborigines of the country, if, indeed, the Ráwat are not to be classed in the same category.

In Nepaul and Sikkim there are also Bhots in the shape of the rude Chepang, Haiyu, Kusunda, and other tribes. Of all these tribes probably the latter is the least civilised. They live in the dense forests of the central region of Nepaul—few in numbers and nearly in a state of nature. They subsist entirely on wild fruits and the product of the chase; pay no taxes, profess no allegiance, and, with the exception of bows and arrows, have scarcely any implement of civilisation. The little intelligence they possess is expended in snaring wild animals and birds. Branches torn from trees and laid together constitute their only houses. Though they thus stand aloof from the civilised crowd around them, yet they cannot be taxed with aggressions against it. "They are," to use the words of Mr. Brian Hodgson, from whom we derive our information in regard to them, "not noxious but helpless, not vicious but harmless, both morally and intellectually, so that no one could without distress behold their careless, unconscious inaptitude."*

The Drok, the Hor, and the Kolo, may also be Thibetan, but so little is known about them that it is best to dismiss them with this simple mention of their names.

CHAPTER IX.

The Sub-Himalayans; Hill Tribes of Assam; Burmese, Siamese, &c.

It would be a hopeless task to try to bring before the reader an intelligible account of the ethnological maze which is comprised within the meshes of the title we have given to this chapter. That many of the people about the Himalayas are more Thibetan than Hindoo is evident. But many of these which are usually classed with the Thibetan stock we have already, for

* Selections from the "Records of the Government of Bengal" (1857), No. xxvii., p. 151.

convenience sake and even through ignorance—an easy concession where our knowledge is so vague—described as being among the aboriginal tribes of India. We can only, therefore, out of justice to the reader, present a few scattered remarks about these people. Mr. Brian Hodgson forms our best—I might almost say our only trustworthy—authority in regard to them. The Sub-Himalayans occupy a healthy climate at from four to ten thousand feet above the level of the sea. The names they go by are the Sunwar, the Majar, the Girong, Gooroongs, or Gyarung the Jaryas, the Newar, the Murmi, the Kirata, or Kichak, the Limbu, the Lepecha, &c. A few words about some of these may suffice (see also p. 25). The *Majar* alphabet is of Indian origin; indeed the same may be said of the alphabets of all the languages now coming under notice. The Majar is a hybrid in religion; he abstains from beef, but yet is far from scrupulous in the use of other meats. As to drinks he is utterly unscrupulous; and anything in the shape of a feast is a sufficient excuse for him to get drunk. He is a Hindoo, with a dash of a religion all his own intermixed with it. There is amongst them a division into triblets, or "theems." All individuals in the same theem are supposed to be connected by descent, and, accordingly, it is not allowed for a man to marry within his own theem—a principle which we have seen is widely spread.

The *Girong* people lie westward of the Majar, and the higher they live in the mountains the better they thrive. They are shepherds and breeders of sheep, which they also use as beasts of burden. The Hindoo religion is not unknown amongst them, but it has made very little way, and it is not even certain that Buddhism has entirely ousted the original Paganism.

The *Jaryas* are Hindoo in manner and creed. The *Newar* live at a lower level than the pastoral Girongs, and are agriculturalists and masons. Their cultivation of their strong clayey soil is most admirable, and their domestic architecture is equally good. Their houses are usually three storeys high, and oval built. Their sexual immorality is simply notorious. Buddhism with a little Hindooism engrafted is their creed. On the 11th of August the Newar farmer performs a curious operation. On that day he goes into the field, takes with him some mashed rice, and gives it to any frogs which he may see to eat. The *Moormi* and *Kirata* are more Buddhist than Hindoo, but they are very corrupt or hybrid religionists. The *Limboo* and *Lepecha* we have already had something to say about when speaking of the aboriginal tribes of India (see p. 25). Of all these races the Newar alone have a literature, but that, Mr. Hodgson remarks, is wholly exotic; they, also, alone have made any attempt at the fine arts, in which they have followed chiefly Chinese, but also Indian models.

Passing over the Khus (Kooch, Koche, Koktsh, Koksh, or Kúksh), the Dhimal, the Bodo, and the Jaintia tribes, east of the Khasia range, the Mikir of Cachar, and the Assam district of Nowgong (who cultivate rice and cotton, and change their localities every four or five years), and others—interesting though they might be—had we not people more important still waiting our attention, we come to the Hill tribes of Assam.

The Hill Tribes of Assam.

The chief of these tribes are the Aka, the Dufla (already touched upon under the class of aborigines of India, though probably the present classification is ethnologically the more correct one, see p. 3), the Abor, the Mishmi, the Nagais, the Khumiá, Kooki, Manipur, and Koladyn River tribes, the Karen, &c. The Abor people (also already noticed, p. 26), we find from Major

Bedford's account, are almost carnivorous in the matter of food, but are horror stricken at those who eat beef. They are armed with bow and arrows—some of the arrows being poisoned. Their dress is made of bark, and consists of a cloth tied round the loins and hung down in loose strips behind; during the day it serves as a rug, and at night as a pillow. Some of them have basket-caps, others caps made of cane and skin, while a few are to be seen with caps made like helmets, and ornamented with stained hair. At one time they were in the habit of making periodical descents from their highland homes, and levying black mail upon the lowland villages; but this—as well as their habit of capturing Assam and Pasial Abor people as slaves—has now been put a stop to.

They hunt the Indian buffalo, wounding it with poisoned arrows, and then following the track until they find their prey either dead or dying. One of their favourite cap ornaments is the beak of one of the toucans. Their villages are of considerable extent; one, on the river Shiku, consisting of 100 houses with granaries at a distance—for security against fire—and, in the centre, a large building for the reception of strangers, the transaction of public business, and for the residence of the unmarried men, "who live in it as in a common club or boarding-house." A similar custom the reader may remember exists among some of the Western Eskimo (Vol. i., p. 16). At dawn the boys go round the village, bawl out the time of day, and "tell the half-awakened sleepers that it is time to be at work." All the village councils are public, and everybody expresses his opinion in the freest possible manner, and though their constitution is essentially democratic, and age and oratory have some weight, legislation lies with the general body of the people, who make all the laws by the vote of the majority. They sacrifice to certain deities of the woods and hills, and believe in a terrible demon who lives at the top of Mount Regam, and would cause the death of any one who would dare to pry into the secrets of his dwelling.

The *Miri* have the bow and the poisoned arrow, and are often at war with the Abor.

The *Mishmi* wear rings beneath the knee, and cane caps. Their ears are pierced for ear-rings of metal or wood. Their arrows are so effectually poisoned that they are said to be able to kill elephants with them—the wounded part is cut out and the rest eaten. In the huts of some of the chiefs are long poles of bamboo, on which are hung the skulls of all the animals on which the owner had ever feasted his friends. After the death of the owner they will be burned beside him, and then his son will take a pride in refilling the house again. A shabby chief retained the skulls of his father's time and bragged of them as his own; but he was rightly considered as an arch impostor. These huts are full of smoke, and cause the Mishmi to habitually contract their eyebrows, giving their countenances a peculiar appearance. Some of the tribes of Mishmi turn up their hair and tie it in a knot. The cross-bow is a common weapon amongst them. Wives are bought with cattle from their parents, and polygamy is common. The women mix with the men, and join them in every labour but that of the chase.

The Mishmi sacrifices fowls or pigs to the rural deities, and places the branch of a tree over his door to inform strangers that his house is temporarily under a ban, and that it must not be entered. The people are also traders, skilful blacksmiths, and superior bridge-builders.* The *Muttuk, Singpho, Kaku,* and *Jili* we will pass over, and come to the *Nagais,* with whom

* See Cooper's "Mishmi Hills" (1873).

we were engaged in a petty war in 1875, as indeed we were more than once previously. They are scantily clothed. They cultivate the ground around their settlements, and when it is exhausted cultivate another piece of ground at a distance—not however as in the case of the Mikir and allied tribes—removing their residences to the place which they have brought under culture.

Twenty or thirty of their houses constitute a village, most of which are placed on the tops

A BURMESE TOY GIRL (*From a Sketch by Captain Robley*).*

of the hills. Perhaps it is their custom of burying the dead near their houses which promotes this love of a particular locality—a love apparently unknown to the other hill tribes who do not adopt this custom. Their relatives are interred at their very doors, a stone being rolled over the grave to mark it. The streets of their villages "are full of these rude memorials; some falling into neglect, but others fenced in and ornamented with flowers." When blood is to be avenged the Nagai is vindictive and cruel, but on other occasions he is simple, social, and peaceful. His government is of the most primitive patriarchal character. The quarrels between two villages lead to many bloody encounters, treacherous surprisals, and great cruelty. Their two chief gods are the god of riches, and the god of harvests. A malignant one-eyed deity, with his single eye in the middle of his forehead, is greatly feared. His assistant is blind altogether, and is to be propitiated by the sacrifice of fowls; the sickliest and poorest of the roost will however

* The Burmese are very fond of their children, and on festival days purchase large numbers of toys for them. These consist chiefly of figures of birds, tigers, &c., with movable limbs.

suffice, as his blindness prevents him knowing anything about the sacrifice except its size. Accordingly, the fowl is put into a big basket in order to deceive the sightless god. A curious custom called "Genna" prevails amongst them. When it is called into requisition the whole village is closed, work is suspended, and the fires are put out, though eating and drinking are believed to go on as usual—or even with more than the ordinary vigour. A buffalo or some such animal is then sacrificed; but what are the peculiar rites of the custom is not well known.

The tribes of the Koladyn River are better known, and the names of the tribes are numerous. They are Buddhists, but of a very corrupt type, their religion being strongly tinctured with Paganism; but with their habits, so far as we know them, we cannot occupy the reader's attention. The *Karens* are another remarkable tribe of great geographical extent, being found within the Burmese, Chinese, Siamese, and British territories, extending from 28° to 10° of north latitude. Naturally the habits of a people so widely spread differ in various localities. Some are agriculturalists with a patriarchal constitution, and reckon themselves by families, not by cities and villages, or tribes. Each family lives in one house, though this house may be large enough to contain a "family" of from 300 to 400 individuals. "Its floor is raised some six or seven feet above the ground, the material being bamboo, with mattings and a thatch of palm-leaf. Strong posts, sunk firmly into the ground, constitute its foundation and framework. A raised floor made of beams is attached to them, and with a matting of split bamboo laid over them. The whole house—a court or covered village rather than a house—is divided into compartments, one for eating, one for sleeping, and so on, with a regular household discipline to match." Such a house is well figured in the illustration on p. 137, from the accomplished pencil of Captain Robley, of the 91st Argyllshire Highlanders, who has also kindly furnished some brief but useful notes for the pages treating of the Assamese and Burmese races. The *genii* of the Karens are called *kelah*, and every object has one. If the rice crop be not looking well, its *kelah* is supposed to be away or neglecting it, and accordingly prayers are offered up to him to attend to his duty. If a person be sick, his *kelah* has left the body and is wandering about; then the *wi*, or priest, by means of certain formulæ, endeavours to recall him, and cause the sick person to get well again. There are good kelahs and bad kelahs, who inflict a graduated series of ills on persons whom *they* desire to afflict. But so long as another spirit or deity, called *Tso*, keeps possession of the upper part of the head, no kelah can do any mischief. But in order to please this deity, his abode, viz., the head, must be attired handsomely, and kept out of danger. Accordingly, the Karen keeps away from trees or roofs which threaten to fall. Goblins, vampires, &c., fill up the measure of his demon gods. Their hell is composed of two divisions, one of mild and the other of severe punishment; but it would be vain to follow them through all the intricacies of their creed, even supposing we had anything like an accurate knowledge of it. Equally useless would it be for the reader to wade through the quagmire of tribal names which take the place of a knowledge of the ethnography of this part of the world.* Let us pass to something more tangible.

Burmese.

Some of the tribes we have already spoken of belong to what has been called the Burmese group, but the term is vague enough to mean anything or nothing. We now come to a people

* Latham, *lib cit.*, Vol. i., p. 175.

whom we can class under some name known in the world's history; or, who have their share in its politics, under a designation known to the ordinary student of geography.

The *Burmese* are the people of the civilised kingdom of Birmah or Burmah, part of which is now under British rule (British Burmah), but the greater part of which is still an independent and rather powerful monarchy, the first which we meet in proceeding eastward from Japan. The native name of the country is Ava, and the date of its independence of the King of Pegu, to which it was at one time subject, dates from the sixteenth century. The exact population is not very well known. It has been conjectured to be about 17,000,000, according to Colonel Syme; but more recent, and apparently more careful estimates, place the population at not more than 6,000,000. It might at one time have been greater, for scattered over the country are a number of ruined towns, which seem at one time to have been thickly populated. These remains show the Burmese of former days to have been more skilled in architecture than their descendants. The strongly-arched roofs of the old temples prove that the builders were acquainted with the art of vaulting, the knowledge of which the Burmese have now lost. Frescoes, still retaining the brilliant colouring, and much superior to the modern efforts in the same direction, still remain, however, on the walls. The enormous brick pagodas now in ruins, approach, Captain Trant tells us, "in idea nearer to the pyramids than any other relic of antiquity."

About eighteen different tribes or nationalities (Talieng or Mon, Shans, Singphos, Kyhens, and others) make up the population of the Burman empire. The true Burmans are described as being in general "men of low stature, but stout, muscular, and capable of enduring great privation. They are possessed of amazing activity and strength, and the postures into which a Burman throws himself while engaged in pugilistic and other athletic exercises are scarcely to be credited. In what we call stamina they are not inferior to Englishmen, and they resemble us likewise in their love of boxing, wrestling, and similar amusements.

In true bravery they take the lead of all other Asiatics, as no one who has ever had an opportunity of seeing them at Rangoon will be disposed to deny. We are informed, and we believe truly, that the Burmans are famous for stratagems, and that in the execution of them they display a wonderful degree of patience, coolness, and intrepidity. Hence, an ambushed Burman will not move though an enemy's foot should be within an inch of his person; and it must be allowed that there are few who, at such a moment, would be equally still and collected." The general characteristics of their dress may be seen from our figures (pp. 141, 144, 145). The women are kept under no restraint, but mingle as freely with the men as they do in Europe. Still they are looked on by the men as an inferior class, though believed to possess the power of witchcraft. In the Burmese war of 1824, a number of witches were collected and sent to put a spell on our army.

No contracts of marrriage are made until the parties have arrived at the years of discretion. The proposal for a wife is made by the young man's nearest female relative. If the proposal be received favourably, then the friends on either side arrange the marriage portion. When the marriage day arrives, the bridegroom presents to the bride three lower garments, three sashes, three pieces of white muslin, and jewels of various kinds, in value proportionate to his position in life. The marriage contract is then written out, and the

bride and bridegroom eat out of the same dish at the marriage feast given by the bride's parents. Here we see the *conferreatio* again in another form. Marriage is entirely a civil contract unconnected with religion. Polygamy, except to members of the royal family, is prohibited.

When a man dies the widow receives one quarter of his property, and the rest goes

A BURMESE PADDY (RICE OR COUNTRY) CART.

(*From a Sketch taken by Captain Robley.*)*

to his children. Divorce is so expensive that it is rarely resorted to. The bodies of people of the higher ranks are burned; those of the lower orders are thrown into a river or buried—either method of disposing of the corpse being resorted to not from any religious or social regulation, but simply to save the expense of cremation. The bodies of the richer people are not burned immediately after death, but are embalmed, and kept in state for six weeks or two months.

A priest's (*pon-gyee*, or monk's) body is embalmed, as soon as life is extinct, with the costliest spices and other materials, and put into a large chest full of honey. This is locked up, and intelligence is then sent to the neighbouring provinces or districts, informing them of the

* These carts are used by the villagers, and are drawn by buffaloes.

death of the priest, and that on such and such a like day the ceremony of "carrying" him will take place. This consists of placing the body on an immense car, the assembled multitude from different districts striving to drag it in opposite directions—one party to the water, another to the fire. If the water party wins, the body is committed, with the car, to the river; if, on the contrary, the fire party be successful, then the body and car are burned.

BURMESE NOBLES.

Society is divided into seven different classes—the royal family, the public officers, the priesthood, the merchants, the cultivators and labourers, the slaves, and the outcasts. With the exception of the tributary princes no public office is hereditary. Every man in the country is liable to have his services called for by the king at any time he may think proper, and the merchants being a rich booty are placed under the protection of the court, *i.e.*, they are "squeezed" periodically, instead of being plundered at uncertain intervals by unauthorised individuals.

The prevailing *religion* of the country is Buddhism, which is practised in great purity and has an immense number of temples, shrines, and monasteries devoted to it. The *pon-gyees*, or monks, live in monasteries, and can be known by their yellow robes (the colour of mourning), bare feet, and shaven heads. They subsist by instructing boys and by the charity of the people. They must profess poverty, celibacy, and renunciation of the world, but may at any time get

released from their vows and return again to the world. It accordingly is the custom for almost every youth for a time to assume the yellow robe, either for study or that he may seem to perform a meritorious act. The Government makes no provision for religion; this is left to the people, who give it very liberal support. A monk is held in profound respect; his person is sacred, he is addressed by the high title of *pra*, or pha, and though, no doubt, of late the discipline has become lax, and some have assumed the *pon-gyees'* robe from unworthy motives, as a rule, the monasteries of Burmah and their inmates deserve a favourable opinion. Their sacred edifices are of three kinds—the shrine, the temple, and the monastery. Burman architecture "differs essentially from that of India, in the frequent use of the pointed arch, not only for doors and windows, but also in the vaulted coverings of passages."

The *Government* is a pure despotism—the life and property of every subject being at the mercy of the sovereign, though in general the king exercises his power with moderation, and even mildness. There is a High Council, composed of the four principal ministers of state. Then come the four household ministers who are in close attendance upon the king. There is a third order of ministers who act as assistants to the first. The decisions of the High Council, when confirmed by the king, become law.

White umbrellas and white elephants are looked upon as insignia of royalty. These white elephants we may have occasion to speak more fully about when describing the Siamese; but in Burmah, as well as in Siam, the "Lord White Elephant"—with his palace, his minister, and 1,000 attendants, his bed covered with crimson silk, his trappings of gold studded with precious stones, his chains of silver, his betel box, spitting pot, ankle rings, and the vessel out of which he feeds, all of fine gold, inlaid with diamonds, pearls, sapphires, and rubies—is looked upon as something sacred; indeed, almost an "estate of the realm, a mark of universal sovereignty."

The king could perhaps raise an army of 18,000 men, who, as we already know, could do excellent execution even against such fearful odds as a British army. It may be added that they have a remarkably high opinion of their power, an opinion justified by the warlike reputation of their ancestors.

The language of the Burmese has thirty-three simple sounds or characters, and like the European languages is written from left to right. By the aid of contractions it can be written by a practised *Zare*, or court-writer, almost as fast as it is spoken—the characters are formed of circles and segments of circles—and almost every Burman can read and write it. Books are formed of strips of prepared palm-leaf fastened together, on which the words are engraved. Pali written in the Sanscrit alphabet is the language in which the sacred books of Burmah, as well as Ava and Pegu, are composed.

In science the Burmese are behind the Hindoos. Of astronomy they know little, of geography still less, though some Brahmins resident in the country have introduced some knowledge of Hindoo science. Their year commences on the 18th of April; they adopt the lunar, but are not unacquainted with the solar year of 365 days. There are twelve months in their year, each month consisting of thirty or twenty-nine days alternately, and the year thus made up is eleven days shorter than the solar year, and, accordingly, to make it nearly coincide with the solar year a month is intercalated every third year. Divination and astrology are

pursuits to which they are greatly devoted, and alchemy has still its votaries in the realm of Ava. They have little medical skill, and surgery is only practised to the extent of dressing wounds and setting bones. In the fine arts they have made little progress; and in the useful arts, cotton and silk weaving by the women, good coarse, unglazed earthenware, iron smelting, and the manufacture of cutlery and arms are the chief branches of industry. In course of time the commerce is likely to be much more extensive, as the country has many good natural resources, though at present their civilisation is at a standstill. The wealth of the kingdom is wasted on the embellishment of the temples and shrines, while roads, bridges, and public works are allowed to fall into decay.

All the natives smoke cigars and chew betel nut. The women are far more industrious than the men—doing all the buying, selling, and weaving, besides attending to household affairs. Feasting, buffoonery, sight-seeing, buffalo-fights, theatrical performances, the concerts of rude musical bands, and merry-making of every sort, form a source of great delight to all classes.

The character of the Burman has been succinctly and most justly summed up in these words:—"He has little patriotism, but is attached to his home. Without individual cruelty, he is indifferent to the shedding of blood by his rulers. Though temperate and hardy, he dislikes discipline and continued employment; and when in power is too often arrogant, arbitrary, and corrupt."

SIAMESE.

On the frontier of Assam reside the Khamti, who belong to the Siamese stock: "the Siamese are Khamti; the Khamti, Siamese," both in language and descent, the dialect spoken at Bangkok and on the Assam frontier being not more separated from greater differences than is the English spoken in Aberdeenshire from that in Somersetshire. At least, this is Latham's opinion, who declares that ninety-eight per cent. of the words in the published vocabularies which he has studied are the same. In creed the Khamti are also Siamese, and, indeed, seem only to be a northern division of the stock.

Who the *Shans* are does not seem clearly to be understood. In Burmah the term is applied to a man of the Siamese or T'hay group, who is a Burmese subject; it is, therefore, more a political than an ethnological term. They seem much the same as the Laos, and a great portion of the mountain region they inhabit is called the Laos country; but they chiefly inhabit what are called the Shan States. Tsawbwa is the name of the hereditary chief. He resides at his capital, and keeps up a kingly court after a small fashion. There are, according to Colonel Yule, twelve of these Tsawbwa-ships. The most important Laos district is Zimmay, of which Xieng Mai—a name also sometimes applied to the Province—a town of 50,000 inhabitants on the right bank of the Menam, 500 miles north of Bangkok, is the capital. At the top of the high mountain, at the base of which the town is built, is a print of Buddah's foot, which accordingly invests the neighbourhood with peculiar sanctity. The Laocians are by no means a barbarous people. They are, however (what is worse), poor, and many of them visit Bangkok in search of work. They are prized as labourers as well as musicians. Debtors and rogues of every type, who find it convenient to leave Siam, find a refuge in Zimmay. Money is scarce and salt forms the chief article of barter. Rice is the chief grain; it is eaten, and from the spirit which they distil from it they, though good Buddhists, get very intoxicated. They are divided

into two great subdivisions—those beyond the northern frontier of Siam, and the southern race, mostly on or within the eastern frontier of that country and tributary to it. The first division are called *Black Bellies*, from their fashion of tattooing themselves. The number of Laocians in Siam—not including some in the Chinese province of Yunnan—is estimated at 1,000,000. They are a gentle, unwarlike, meek, superstitious race, devoted to agriculture, drunkenness, and extreme Buddhism.

The *Siamese proper* inhabit the lower portion of the Meinam river. This is the river of the T'hay population, and the civilisation of the races who inhabit its bank increases in proportion to their nearness to its mouth, Siamese culture culminating in the rich soil of the Delta.

In Siam there is an immense deal of foreign blood. Out of the population of 5,000,000 fully half a million are Chinese, who preserve their dress, religion, and customs intact wherever they go, unless, indeed, it may be in Australia and North America, where a few have begun to assume the dress of those among whom they are placed, with a result sufficiently ludicrous. In Siam, they generally marry Siamese women. There are also many Portuguese half-bloods, and a little French and Dutch blood; Malays and Cambojians make up the greater bulk of the rest of the foreigners.

Assam has been conquered by the Siamese, and Cambojia pays tribute to both Cochin-China and Siam, and various of the districts of the Malay Peninsula bear witness to the encroachments of the Siamese.

Their *character* is good—at least, if being "gentle, timid, careless, and almost passionless" can be so styled. Unlike most other Eastern nations they are not habitual liars, only resorting to falsehood in exceptional cases. Though they are inclined to "be idle, inconstant, and exacting, they are very sincere, very affectionate in their domestic relations, witty in conversation, and, like the Chinese, expert in mimicry."

Their poetry and music are good, but their drama is inferior to that of Burmah. The sacred literature, like that of Burmah, is in Pali, in which language some medical books are also printed; but most of the general literature is in the native tongue. Most of the latter works are metrical romances; indeed, it is only the ordinary affairs of life that are conducted in prose. Romance, history, &c., are all in verse, and the dramatic performances are based on the romances, though the actors improvise as they go on.

Of their *games*, chess, gambling, betting on fighting cocks, setting crickets to fight against each other, pugilism, boat races, jugglery, feats of legerdemain, and watching fighting fishes are their chief amusements. Lotteries they are very fond of—a characteristic they share with the Chinese, Burmese, and Malays. Kite-flying is an amusement of grown-up people, as well as of children, and "comes in" with certain prevailing winds. If you can entangle your kite with that of your adversary, and pull it down it becomes yours, so that amusement is intensified by the chance of winning something by the skill of the players. The fighting of fishes is an amusement more peculiar to Siam; the pugnacious fish is small in size, but irritable in temper; it will attack another fish with its fins with great ferocity, and will even butt against its own shadow in a looking-glass. The Siamese are Buddhists, but not of a very pure type. Their religion is adulterated with many superstitions. Attached to the court are official astrologers who give advice on particular occasions. A belief in odd numbers and in amulets is widely spread.

Love philters and potions, a dread of ghosts and genii, and endless other superstitions, flourish among this otherwise intelligent people; and it is said that one of the kings spent enormous sums in the further search for that chimera of the alchemists—the philosopher's stone. What magicians cannot do the Siamese finds a difficulty in telling you. One thing, however, they are certain of—they can reduce buffaloes to the size of peas, and then after they have been swallowed by some unfortunate wretch, make them resume their original size, to the serious injury of the

SIAMESE LADIES DINING.

hapless individual's stomach! Slavery exists in various forms. Every Siamese, for instance, must give one-third of his labour to the king, and debtors have to work out the extinction of their debts; but prisoners of war are the only absolute slaves.

The customs of the country are very ceremonious, as is also the language of the people. The right hand is more honourable than the left, while in China it is the left hand which is looked upon with most respect.

The Siamese are in intellect acute and ingenious. Chastity and temperance are national characteristics. Polygamy is, as in Burmah, prohibited; but a man may have as many concubines as he can maintain. When a young man becomes enamoured of a young woman he consults an astrologer, to see if the union is likely to be a fortunate one. If the answer be favourable, some of his female relatives make a proposal. Suppose all goes well, he visits the

young lady three times, and at the third visit, in the presence of other parties, he exchanges presents, and no further ceremony is necessary. Women are placed under no restraint, and bear a good reputation for all womanly virtues.

Some of their forms of etiquette are rather peculiar when compared with corresponding customs in Europe. It shows, for instance, great ill-breeding to stand before a person of high rank; the posture accounted most submissive is to sit on the heels, with the head inclined, and the hands joined and raised to the forehead. To speak first is the prerogative of rank. If a man enters the house of his superior, he enters in a stooping position, and sits on his heels until he is spoken to.

Education is entrusted to the *talpoins* or priests, and few are ignorant of the arts of reading, writing, and arithmetical calculation, and of the precepts of morality and religion, which are also taught.

The Menam River is to Siam what the Nile is to Egypt. The overflowing of its banks to a certain height fertilises the country, but if it go beyond the due limit, or do not again sink after attaining it, it does harm. Accordingly, the rising and falling of the river are the occasion of various religious ceremonies. They have a good share of the Chinese superstitions mixed up with their religion. Among these must be ranked the worship of ancestors.

The shrewd character of any people may be generally very fairly estimated from their proverbs. Here are some of the Siamese ones:—

"When you go into a wood, do not forget your wood-knife."

"Place not your boat across the stream (in the current)."

"An elephant, though he has four legs, may slip; and, a doctor is not always right."

"Go up by land, you meet a tiger; go down by water, you meet a crocodile (difficulties on all sides)."

"Nobility is seen in the race; good manners in the individual."

"If a dog bite you, do not bite him again."

"He who lives under the sky should not fear the rain."

"Nourish no worms that eat timber; *i.e.*, be cautious in the selection of your friends."*

The *Government* of the country is an absolute despotism. The king, as is the case with nearly all Eastern monarchs, has the control of the lives and liberties of all his subjects. I have said *the king* has—but in reality there are two kings; the monarch proper, and another, who is generally styled the second king, but who is in reality only the first minister. Most frequently this official is a near relative, sometimes a brother, of the first king, who usually lives on excellent terms with him; he is consulted on all affairs of state; though, by himself, he has little power. He is sometimes, however, the successor of the first king. A despot is rarely a very amiable individual, and the surroundings of the Siamese monarch are scarcely such as to make him so. He is attended almost solely by women, who perform for him every office except that of putting his cap on. This head covering is too sacred to be touched by profane hands. At one time, though it is understood that this custom is now relaxed, his majesty only showed himself to the people twice a year. He was then attended with great ceremony. His name was

* Latham, *lib. cit.*, Vol. ii., p. 200.

prohibited from being mentioned on pain of death, and to inquire after his health was equivalent to the crime of thinking that such a magnificent individual could by any possibility ever be ill or unhappy. The crown is hereditary, and though the Siamese king is supposed to be under vassalage to the Emperor of China, the acknowledgment of this is a mere matter of form.

As is usual in a despotism, the character of the king, in Siam, exercises great influence over the character of the people. In order to fit him for the duties of his office, it is a custom for the monarch to remain for seven years in a Buddhist monastery, secluded from all society. The late king of Siam was at once a remarkable Siamese, and a still more remarkable king. Not content with secluding himself in monkish garb for the customary period, he devoted twenty-seven years to all the learning that he could attain, or which he considered might be of use to him in his future duties. When, in 1851, he ascended the throne —at the age of forty-seven—he was learned beyond the learning of kings. All that Siam could teach him he knew; he was master of Sanscrit, of all the Siamese and Indo-Chinese dialects, and well acquainted with English, Latin, and French. So excellent an astronomer was he that he could calculate eclipses, and determine the latitude and longitude, and was a member of the Royal Asiatic Society, and a contributor to various scientific journals. His brother, who was second king, and afterwards his successor, resembled him in his love of learning and of the arts of peace.

The heads of the men are shaved except a tuft on the top of the head, which is supposed to resemble the closed lotus flower, a sacred object to all Buddhists. The tuft is a much esteemed object; to insult a man's tuft, even by touching it, is a mortal insult, or, at the least, a gross breach of etiquette. When a young Siamese comes of age the tuft is shaved off by the priest with great ceremony. He then goes into a monastery to perfect his education. The women also wear the tuft; but in their case it is allowed to grow much longer, and is supposed to resemble the lotus flower opened. The head is generally kept uncovered, and all classes content themselves with scanty clothing, except upon high occasions, when the richest people wear the costliest robes. Generally the feet are bare.

We have spoken of the great awe with which the king is treated. We may just mention one other particular, and that is, that if a petition is to be presented to him it must be put into a bottle and pushed on to the king's feet before the petitioner, who is, of course, grovelling on the ground, while the monarch—after the invariable fashion of great people receiving inferiors—reclines on his couch leaning on his left arm, and bending the left elbow inwards. Children are taught from an early age to practice this "gentlemanly attitude."

The laws are severe, but, on the whole, draconically just, though the justice may sound in these days of sentiment-diluted-justice as being a little peculiar. They are administered by regular appointed officers. Murder is punished with death; but if a murder or a suicide be committed all the inhabitants of the houses, within eight yards of the spot on which the crime has been perpetrated, are held responsible for the crime and heavily fined. This makes everybody very anxious to take every means of preventing a quarrel ripening into a murder, and generally to be very careful of life. A nobleman cannot be punished by having his blood shed; but if he commits a capital offence, he is put into a bag and beaten to death with sandal-wood clubs,

If a "bonze," or priest be convicted of breaking his vows of chastity he is taken to a public place, stripped of his yellow robe, and beaten until the blood flows, and kept in the king's stables for the rest of his life, engaged in the useful occupation of cutting grass for the royal elephants.

One of the punishments for laymen is to be paraded in irons about the streets, proclaiming aloud his crime with his own voice. If he omits to do so he is soundly beaten with the flat of a sword. Most prisoners are however employed on public works.

INDO-CHINESE OF LAOS.

But of all the extraordinary Siamese institutions that of the white elephant is the most remarkable. We have seen that it flourishes in Burmah, but in Siam the craze attains its maximum of development. Elephants of a white colour—either albinos or the result of some leprous disease—occasionally are found. Happy is the man who captures such a sacred brute in the forest. He has captured "an incarnation of some future Buddha," as it has been described, though the more probable explanation is, that the white elephant is believed to contain a soul which has made many millions of transmigrations, and is now about to be transferred into the body of the deity. Buddhism is however a wonderfully mysterious subject. Whatever may be the view entertained regarding the white elephant, there is no doubt that it is looked upon as an august beast for whom

WOMEN OF BANGKOK, SIAM.

no honours are too great. The man who captures the elephant is rewarded by being freed, he and all his posterity, henceforth, from all taxation and liability to military service. A road is cut through the jungle to the place where it is secured; and if it be near the Menam river a splendid raft is built for its conveyance to the capital. It is protected from the sun's rays by a canopy, and it is escorted to its future home by a noble of high rank—possibly even by the king himself—

who is proud to humour the sacred animal by feeding it with cakes and sweetmeats. As the capital is neared, boats with bands of music come out to meet it. Happy is the boatman who can attach his tow-rope to the raft on which such a blessed beast is reposing! He is then taken to the palace, and after a lofty title has been conferred on him, he is crowned with a royal diadem, his tusks are encircled with precious stones, and under a royal umbrella—which is also carried over him when he goes to bathe—is led to the palace prepared for him. Here he is pampered with every luxury, the highest in the land considering himself honoured should the brute deign to eat out of his hand. Hundreds of attendants minister to him; secretaries of state indite its doings and the state of its temper, and thrice doomed would be the ungodly man who would presume to think that the holy pachyderm was not in everything to have its own way and to have its every humour gratified. When it dies—as die must even a white elephant—the hairs of its tail are preserved as sacred relics, and the body is buried with royal honours. A hair from its tail is looked upon as one of the most precious presents by which the king can show his favour to any one by bestowing. They are set in handles of gold and precious stones, and one of these tufts was considered by such an intelligent and learned man as the late king a gift of sufficient importance to be sent to the Queen of England. White monkeys, and white animals of all sorts, are held in great veneration by the Siamese; but the white elephant is the animal which attains the zenith of respect. Siam is essentially, as a late traveller styled it, "the land of the white elephant," and only recently, readers of newspapers, who might not be aware of how valuable this animal is looked upon, were puzzled to learn that war was threatened between the kingdoms of Siam and Burmah, and all about the ownership of a white elephant! This trait in Siamese superstition is, however, so well known that it has given a phrase to most European languages. For instance, when any one presents a ruinously expensive gift to another, he is very expressively said to have presented him "with a white elephant."

Siamese houses are slight edifices; and if within the limits of the annual inundation they are raised from the ground on bamboo supports, and in times not very recent, the palace of the greatest noble was in no way distinguished from the residence of the meanest of his fellow subjects, except by being of a large size, and built of wood instead of bamboo. Some of the temples are, however, of enormous size, and often very beautiful. The temple in which the bodies of the Royal Family are burned is to external appearance a fine building, but in reality is merely composed of canvas and wood, covered with gilt paper, and is soon consumed with the body contained in it. The ashes of the corpse are then placed in a temple consecrated to the purpose. Rice and fish are the common articles of food. Milk is never used; but is converted into butter and cheese. Various insects, rats, and lizards are also used as articles of food; and it may be added that they eat very little at each meal, in which, perhaps, considering the bill of fare, they may be considered to show their good sense.

The Siamese, like most Buddhists, expose the bodies of their dead. Those of the richer people being burned. Mr. Thomson describes a burial place as follows:—*

"The principal building at Wat Seket is a huge unfinished pile of bricks and mortar—intended, as I suppose, to symbolise Mount Meru, the centre of the Buddhist universe—the summit of which commands an extensive view of the palm groves and house roofs of Bangkok; but the special and most melancholy feature of this sacred edifice is a court in the rear, where

* "Indo-China and China," (1874).

the bodies of the dead who have no friends to bury them are cast out to the dogs and vultures to be devoured. I paid one visit to that place. Few would willingly turn their steps thither a second time. Following a narrow path through an avenue of trees, we came at length upon a walled-in inclosure intended for the reception of the dead. In the centre stood a small charnel house, while the pavement round about was covered with black stains and littered with human bones, bleached white by the sun. An overpowering stench of carrion pervaded the atmosphere of the place. On a sudden the light was obscured, and down dropped a troop of vultures from the trees above, lazily flapping their dry parchment-looking wings, and sweeping a pestilential blast into our faces as they rushed slowly through the air. Next, a hungry pack of mangey dogs rushed howling into the inclosure. And then, tardily wending its way up the avenue, followed a procession of slaves and mourners bearing a naked corpse upon a bier. We made way for this funeral train, and saw them deposit the dead body upon the ground, the vultures meanwhile limping forward with a whistling, jerking noise, thrusting out their bare scaly necks to within a few feet of the corpse, and only kept off by an attendant with the aid of a bamboo rod. At length, when the funeral train had withdrawn, the leader of the vultures ran forward, tapped the corpse on the forehead to make sure that life was extinct, and then, in an instant, had scooped out its eyes. Horror-stricken, we rushed away from the spot, and left these ill-omened birds to feast and squabble over their prey. This was by no means the only sickening sight I encountered in Bangkok. One day, when passing along the main thoroughfare in the city, I found a Chinaman seated by a temple gate, with a naked corpse at his feet. His object was to collect contributions from the devout to defray the costs of cremation. The Siamese responded well to his appeal, as they believe that by practising acts of charity they will win favour in a future state; but as for the Chinaman, he had purchased the body as a pure speculation. He was, indeed, bound to burn it, and he had paid the bereaved family about half a crown, promising to remove their deceased relative and burn him at a Wat. Out of the money collected by an exhibition so sensational this curious undertaker supplied funds for firewood, and pocketed a handsome balance."

The Môn of Pegu.

On the Delta of the Irawadi live the Môn race, who speak a language widely different from Siamese or Burmese, and have a different written alphabet, though of Indian origin. The Môn constitute the native population of Pegu and the Burmese provinces of Martaban. At one time the King of Pegu was a powerful monarch, but the people are now under British rule, and are much better governed than ever they were under their native monarchs. As showing the varied population of Pegu, which is only one of the provinces of British Burmah, the following summary by Sir A. P. Phayre, the Chief Commissioner, in 1863, may be quoted:—Europeans and their descendants, 2,409; Burmese, including Aracanese and Taliengs, 924,091; Karens, 249,518; Shans and Toungthoos, 24,689; Chinese, 1,724; Khyens, 18,879; Indians, 11,844; Mohammedans of Burmah, 2,089; all races not included above, 9,142. Total, 1,244,385.

The Kho, or Kamer of Cambojia.

As the Môn occupy the Delta of the Irawadi, so the Kho inhabit that of the Mekhong. They are, in a word, the inhabitants of Cambojia. They differ from the Siamese in language, but agree with them in creed. Their alphabet is a modification of the Pali.

The Kha or Khong (the Gueo of the Portuguese), are a rude tribe, Pagan, or imperfectly Buddhist, of which nothing is known, except that they are elephant hunters, are believed to tattoo their bodies; and, if Camoens' "Lusiad" is to be credited, are cannibals also; but that was a reputation which in his day attached itself to many very innocent people.

Cambojia (native name, Kan-pou-chi), was at one time a feudal dependency of the Siamese, but is now an independent state, under the "protection" of France, whose colony of Cochin-China lies to the south and west of it.

The Anamese or Cochin-Chinese, and Tonquinese.

It is in the highest degree probable that these people, though going under different names, are in reality of one stock ethnologically. To distinguish them, the term Anamese, or Anametic group, might be appropriately used. They are the fairest of all the people of the Indo-Chinese Peninsula. Their average height is low, but the men though squat and ill-favoured are hardy and active. The women are much better looking than the men, and all classes exhibit good humour and cheerfulness. Notwithstanding the despotism of the Government, the people are lively and talkative, laughing continually, as if there were nothing within or without the state of Cochin-China to make a shade of sadness cross their merry faces (p. 157). We are speaking of the lower orders, for the higher classes are as solemn and decorous as the Chinese, though this may be only one of the painful duties which Chinese etiquette entails on its practitioner.

Their dress is that of the Chinese, before they adopted that of the Mongol conquerors, but is much the same in both sexes. Its main features are loose trousers, and a loose frock reaching half way down the thigh. The sleeves of the frock, when the wearer does not require to use his arms, hang a foot or a foot and a half over the ends of the fingers. The hair is worn long, and put up in a knot at the back of the head, as in our figures. A straw hat, either in the form of a cone, or of an inverted basin, forms the covering from the rays of the sun. The clothing is often made of silk, and if not of that material, of cotton. Ornaments of metal are worn. White is the colour for mourning, as in China, and yellow or orange is the royal colour. Cigar smoking and betel-nut chewing are universal. The religion is the latitudinarian form of Buddhism practised in China, and the worship of ancestors is one of the few cares in which they show much national vitality. Exorcisers and astrologers find a congenial home in Tonquin and Cochin-China, for here these forms of superstition flourish, as do many other semi-religious rites of which Buddhism takes no cognisance. Among other ideas of this nation the selection of a burial place is a grave consideration, the good or bad future of a family being considered greatly dependent on it.

The poor people do not often marry until the age of thirty, though the rich sometimes do not remain single after fifteen. The women, marry among the poorer classes at from seventeen to twenty. Marriage is dissoluble, and polygamy is habitual; but the first wife has the pre-eminence over the others. All wives must be purchased. Adultery is generally punished by death, but all other forms of immorality flourish without the restraints of the law being exercised in regard to them.

The women, though not confined, as in Mohammedan countries, are coarsely, and even brutally, treated by their husbands, who often inflict corporal punishment on them. They are, however, kind to their children, though the poorer classes will sometimes sell any surplus offspring

they may not care to be troubled to support. The law also gives the creditor the most absolute power over the wives and family, as well as the other property of the debtor.

Rice with a sauce made of macerated salt-fish is the principal food of the people, but they are most unclean feeders; no living thing, running, swimming, creeping, or flying comes wrong to their omnivorous appetites. Tea is the national drink, but they also are fond—not wisely, but too well—of an intoxicating liquor made from rice. The kingdom of Anam or Cochin-China

CAMBOJIANS.

(in which Tonquin is not included, that being a Chinese province), was at one time a province of China, but it is now under a native emperor, whose government is conducted very much on the Chinese model. Until recently Christians and Christian missionaries were terribly persecuted. As late as 1847 all missionaries were ordered to be drowned, and in 1851 it was ordained that whoever concealed a missionary should be cut in two and thrown into the river. Since the establishment of the French colony of *Cochin-Chine Française* the eminently pious monarch had to abate a little of his religious zeal, under threat of the pains and penalties that would be likely to attend any further proceedings of the kind mentioned.

CHAPTER X.

The Chinese.

We are now in the midst of the great kingdoms and empires of the East; surrounded by an old—an effetely old—civilisation, which neither progresses nor retrogrades, wearisome in its very uniformity, palling on the intellect from the polished yet uncultured extent to which it has attained. After mingling even in imagination among these ancient races, one inclines to share the morbid horror which the nervous mind of De Quincey conjured up in reference to these very regions. "Southern Asia, in general," he writes, "is the seat of awful images and associations. As the cradle of the human race, it would alone have a dim and reverential feeling connected with it. But there are other reasons. No man can pretend that the wild, barbarous, and capricious superstitions of Africa, or of savage tribes elsewhere, affect him in the way that he is affected by the ancient, monumental, cruel, and elaborate religions of Hindostan, &c. The mere antiquity of Asiatic things, of their institutions, histories and modes of faith is so impressive, that to me the vast age of the race and name overpowers the sense of youth in the individual . . . . Even Englishmen, though not bred in any knowledge of such institutions, cannot but shudder at the mystic sublimity of *castes* that have flowed apart, and refused to mix, through such immemorial tracts of time; nor can any man fail to be awed at the name of the Ganges, or the Euphrates. It contributes much to their feelings, that sunken Asia is, and has been for thousands of years, the part of the earth most swarming with human life; the great *officina gentium.* Man is a weed in those regions." And so on the Opium-eater goes in the same strain in a passage familiar to every reader of the English tongue. On China, as one of the great typical empires of Asia—the subject of our next chapter—is he in an especial manner inclined to look with repugnance, bred of nothing in the country, but the feeling of long antiquity and slow stagnant civilisation—or shall we call it—non-barbarianism connected with it. "I have often thought," he cries out, "that if I was compelled to forego England, and to live in China, and among Chinese manners and modes of life and scenery, I should go mad . . . A young Chinese seems to me to be an antediluvian man renewed . . . . . I am terrified by the modes of life, by the manners, and the barrier of utter abhorrence, and want of sympathy, placed between us by feelings deeper than I can analyse. I would sooner live with lunatics or brute beasts"—and I confess that with broader sympathies, engendered by different studies and education, comparatively little as I have come personally in contact with the Chinese race, similar feelings have filled my imagination, and even engendered a repugnance akin to that which terrified the sensitive mind of the great English writer.

It is a wonderful race we have now to speak of, and even with our resolution to devote our space to the races whom we are describing in a proportion the inverse of their civilisation, we must halt a little over the people who inhabit the great empire of China; though it would require volumes to do anything like full justice to their various characteristics. Everybody knows something about the Chinese—their pigtails, chopsticks, the women's little feet, their bird's-nest soup, porcelain towers, and a hundred other features of their daily life and economy. It is a very ancient civilisation we have to deal with, if even we accept a very moderate

estimate of the antiquity of Chinese history. But it is a civilisation that has almost been stagnant for hundreds of years, and, at the present time, the signs of progress are so slow, that in the main features it is very immaterial whether we draw our information in regard to their habits and customs from documents published last year, or a hundred years ago. Any changes in the interval would not be in the people, but in the policy of their rulers. Years roll on, in this far-off land, almost imperceptibly; decades come and go, until even centuries have passed, and yet, in the ways, methods of thought, and ideas of the teeming race that cover the country, there is no perceptible change. The "Cycle of Cathay" is less than the "fifty years of Europe." "*Heureux le peuple dont l'histoire est ennuyeuse.*" The Chinese nation may not be very happy, but *ennuyeuse* their history is nevertheless, at least, until comparatively recent times, when the tide of revolution and internal discord again swept over the country.

Government.

Parental authority is the model on which the Government of this country is based. A parent has the most absolute authority over his or her child through life, and the Emperor is accordingly looked upon as the father of his people, with power to exercise his control over them in exactly the same way as the father of a family does. On that foundation their simple theory of government is based, and there is no denying but that it is an excellent theory, with this proviso, however, that the parent should never err, and have a constant oversight on the action of his children. But in China, as elsewhere, the Emperor in his parental capacity does err, and those to whom he necessarily deputes his authority and oversight are as little free from errors of judgment as he is himself. Hence the system does not altogether work well in practice. Still it is a mistake to suppose the Chinese Government to be a despotism unrelieved by good points. On the contrary, it is vastly superior in every respect to the despotism which, until lately, prevailed in Russia, and in many other European states; or which does to this day in Turkey, and numerous other of the similarly constituted Asiatic Governments. Though the Chinese form of government is based on the parental type, it is to be feared that the parent's grim but loving control is only a fiction now, and that little but the absolutism of that form of rule remains. Yet in their ritual and criminal code the exact parallel between the parent and the Emperor is kept up. Crimes against the Emperor are punished in exactly the same way as crimes against the parent; for both the Chinese mourn the same length of time, and goes unshaven for exactly the same period. It is a system which, if not calculated to give much liberty to the subject, is yet productive of peaceful obedience, order, and quiet people, who from their childhood upward have been bred into the idea of being good members of the community, on the same basis that they are good children to their parents. In the regulations for the conduct of the people that are publicly read out by the principal magistrates on the days that correspond to the new and full moon, this theory is expressly enunciated, and cases could be quoted in abundance, in which the Government has put in practice the doctrine that domestic rebellion is exactly equivalent to treason. For instance, the grandfather of a late emperor punished a man and his wife, who had ill-used the mother of the former, by first making the place where the crime took place accursed, by proclaiming anathemas against it, and then putting the principal offenders to death. In addition, the mother of the wife was bastinadoed for her daughter's crime; the scholars of the district were not permitted for three years to attend the public examination, and their

promotion thereby stopped; the magistrates were deprived of their offices, and banished; and finally, the house in which the offender dwelt was dug up from its foundation, and the edict

CHINESE FRUIT SELLER.

ordering this signal punishment, proclaimed throughout the whole empire as a warning to all similar evildoers, that the majesty of the ancient laws of the Flowery Empire were not to be infringed with impunity. The Government may be despotic, but that it is not unmindful of its duties, the wonderful industry of the people is the best proof. Men do not work so indefatigably as the Chinese, or yield such a cheerful obedience as they in general do, if the

A STREET IN CANTON.

country be in the hands of hard taskmasters, or the people do not receive a fair share of the results of their toil. The peaceful and orderly character of the Chinese is most remarkable. Whatever the faults of the system of government may be, it has, at all events, as Montesquieu remarked, had the power of making "mild and gentle dispositions, of maintaining peace and good order, and of banishing all the vices which spring from an asperity of temper." There

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is not a more good-humoured people on the face of the earth than the Chinese, nor a more peaceable one. These qualities are all inculcated by their rulers; and in the sixteen lectures periodically delivered to the people there is one "On Union and Concord among Kindred," another "On Mutual Forbearance," and a third "On Reconciling Animosities." It ought, however, to be added, that this mildness of temper degenerates into a tendency to timidity, fraud, and cunning, which are the less pleasant characteristics of this race.

They are also steadily conservative in their dispositions. When the innate timidity and peaceableness of the people have so far burst the bounds of moderation as to compel them to rush into rebellion, the object of the revolution has never been to supplant the form of government then existing by any other, but only to change the rulers, to depose a tyrant;

or when the country was divided into several states, "the acquisition of universal power by the head of one of them." Everywhere are age and learning held in respect, and even in veneration. Their regard for age is even secondary to their respect for learning. For instance, they have a maxim which runs that "in learning, age and youth go for nothing; the best informed take the precedence." In no country in the world has wealth less court paid to it, because all rank and distinction in the country spring from learning. Hence, mere wealth must be always vulgar, and if undistinguished by any other qualities, the mere possessor of riches must rank as inferior to the mandarin, who, by his knowledge, can rise to the highest distinction in the state, next to the Emperor himself, and, in most cases, to wealth also, which the "money-bags," who has made his fortune by buying and selling, huckstering and cheating it may be, can never aspire to.

It is only in the Anglo-Chinese or foreign communities that the unlearned rich man is held in respect; among his own countrymen he is valued infinitely less than the poorest scholar who has taken a degree at the great competitive examinations, of which we shall have immediately to speak. There is no hereditary nobility in the empire, unless the descendants of the Imperial family can be considered as such, though these do not constitute the real aristocracy of the country, which is official and not hereditary.

The descendants of the Imperial family, who are now very numerous, are distinguished by wearing yellow and red girdles, and there are even certain hereditary titles, descending one step in rank through five generations; but, without personal merit, they are held in little consideration. Most of the minor scions of the Imperial family have no lands, and as they cannot be all pensioned by the emperor, some of them live in great poverty. In the Imperial house there are twelve grades of rank, entirely confined to its members; and five other grades are open to the civil and military *employés* of the state. But these are not true orders of nobility, going from father to son; and when the Jesuit writers on China applied to them the relative terms, or what they considered the relative terms, of duke, marquis, earl, &c., they led their readers into error. The Emperor himself has no hereditary right to govern the country. Often it is not his eldest, but his ablest son who succeeds him—this principle of not recognising primogeniture being very common, as we have already seen, all through the East. Once elevated to the throne he is treated with the most profound respect, and has applied to him titles which would be sublime if they were not ludicrously absurd: "Son of Heaven," "Divinely appointed," "Cousin of the Sun and Moon," are some of the appellations which are given to him. He must govern according to principles laid down in the national sacred books. If, on the contrary, he violate these time-honoured rules, it is universally believed that the heavens will unmistakably signify that he is not its chosen representative. "The rivers rise from their beds; the ground sullenly refuses its fruits; the plains tremble; the hills reel; and the typhoon rages over seas and coasts; all alike uttering a 'numbered, numbered, weighed and parted,' that requires no interpretation, but is read in anxiety by the people, in dismay and terror by the prince," who now tries to intercede with Heaven to avert his doom, and strives by repentance and good deeds to again seek favour in the eyes of the powers that are greater than even he.

All gradations of rank are determined by the literary examinations that have so long been a marked feature in the Chinese form of government. By the results of these examinations

every office in the country, except that of the Emperor, is determined. They are the source from whence emanate all rank, distinction, and power, and are accordingly of extreme interest, more especially since we in this country have only within late years struck upon a similar method of appointing the minor officers of state, and have thus unintentionally imitated the system of the Chinese, with all its good and bad points.

In order to obtain the first degree three examinations must be undergone: the preliminary one must take place in the chief town of the district of which the candidate is a native.

Great numbers of candidates always present themselves, and, judging from the numbers who fail, the examinations must be very severe. In 1832, out of 4,000 who competed in the two districts around Canton, it is stated that only thirteen in the one, and fourteen in the other, were successful. For fifteen to be successful out of five hundred is considered a rather remarkable fact. The next examination is held in the departmental city,* and the number of candidates who present themselves are much fewer than at the previous examination, owing to the law that only those who have passed at that trial are admitted. At the first examination the roads leading to the district towns are crowded with candidates proceeding to the examination, on foot, on horseback, in carts, in palanquins, or in other conveyances which their rank or purse may afford. After this departmental examination another sifting occurs. Those who have passed have their names placarded as having gained "a name in the department," just as at the previous examination they had obtained "a name in the village." The next examination is much more severe than the former. It is held under the supervision of an imperial examiner, who for this purpose visits every department twice in each triennial period. The "Bachelor degree," if one may use this term, is gained by this examination, and is only given to a certain number of the successful candidates in proportion to the population of the respective districts. Most men do not think of going beyond this degree, especially if they do not intend to seek official employment. The possession of it confers many privileges, amongst others the exemption from corporal punishment. The next examination is held every three years at the provincial capital in the month of September, and is sometimes attended by as many as 10,000 bachelors, anxious to compete for the degree of licentiate. It is conducted by two examiners from Pekin. At Nankin, on one occasion 20,000 men competed, and the degree of licentiate was awarded to less than 200. Out of seventy-three candidates, who on one occasion obtained this degree at Canton, five were under twenty-five years, eight between twenty and twenty-five, fifteen between twenty-five and thirty, eighteen between thirty and thirty-five, nine between thirty-five and forty, twelve between forty and forty-five, three between forty-five and fifty, while three were over fifty; so that it appears that few attain this degree until they are well advanced in life. It must, however, be remembered that all these are not fresh candidates; many are unsuccessful, and, until rendered hopeless by being "plucked" year after year, will regularly, as the examinations come round, make another and another attempt to obtain the coveted distinction. Hence the great disparities in age of the candidates. Altogether, on an average, from 1,200 to 1,700 may annually obtain the degree in all the eighteen provinces. At these examinations each student is placed for several successive days in a little cell, so uncomfortable that it does not admit of the occupant lying down at full length. Every candidate must have a cell to himself, and hence the number of

* Each of the eighteen provinces of China is divided into departments, and these are again sub-divided into districts.

competitors being so great, regard has to be had to economy of space, especially as all Chinese cities are very crowded, so as to get the houses within the walls which were built when the population was smaller than they afterwards became. The third, or examination for the Doctor's degree, is held at Pekin, and thither all the licentiates who wish to compete must go. These seldom exceed from 200 to 300. The last and highest degree is that of "Han-lin." It is also held at Pekin, and the few who attain it become members of the Han-lin College, and receive fixed salaries. The licentiates are on the high road for preferment as vacancies occur; the Doctors are ensured an immediate and important office, while from the select Han-lin College are selected the Emperor's Ministers who are in immediate attendance upon him.

At these examinations the greatest care is taken that they should be fairly conducted. The building in which they are held is specially constructed for the purpose. It has double walls, between which sentries are continually walking up and down. The gates are strictly watched, and when the candidates enter the examination-hall they are searched for books or scraps of paper that might assist them in writing their essays, and the most scrupulous precautions are taken to prevent the different candidates having any communication with each other. Their food they take with them, and the Government provides a pitcher of water for each. Three sets of themes are given, each occupying two days and a night. Until that time has expired no one is allowed to leave his examination-cell. "When the essays are written they are scrutinised by officers appointed for that duty, to know if they conform to the regulations. They must not exceed 700 characters, nor must there be any character written over the ruled red lines of the examination-paper which all have to use; no erasure or correction of any kind is allowed. Essays of former examinations must not be repeated, and any obvious fault in composition observed by the officers who superintend this department would prevent the essay from being placed in the hands of the higher examiners. These latter then select the best essays, to the number of two or three hundred, and subject them to the judgment of the two chief examiners, who finally decide which are the best, and arrange them in the order of merit. In granting offices the Emperor follows the order of names." If precautions are taken to prevent the candidates obtaining either an undue advantage over each other, or over the examiners, equal care is taken that the examiners, however much the confidence reposed in them, shall not abuse that confidence by showing favouritism, or having a chance to gratify any malice against either of the candidates. The examiners are brought from a distance, surrounded by troops, as much to keep them from being communicated with by any one as to do letters honour in the eyes of the populace. They are not allowed to see the examination papers, but only copies made by official transcribers. It is not until they have passed a paper as satisfactory that they see the original, when it is compared with the copy. If all be satisfactory, the candidate's name is seen. Up to this date it has been unknown, having been pasted between two sheets of paper.

Still, with all the precautions which a desire to make this system of competitive examination the fairest possible method of allotting the public employments, yet when such great things are staked upon its results, it can be readily believed that the ingenuity of the Chinese *literati* manages sometimes to elude the most lynx-eyed of examiners. Most amusing are some of the ways in which this is attempted to be done. The British undergraduate who conveys into the examination-hall a series of notes on his shirt-cuffs, and half-a-dozen problems of Euclid on his capacious palms, is but a bungler compared with his Chinese brother in academical iniquity,

whose skill in this species of roguery is as much superior to the "Western barbarian's," as his civilisation and "institutions" are older. The trick of employing a learned substitute—himself a

TIN-LIN, GOVERNOR OF THE PROVINCE OF CANTON.

graduate—to enter under the name of a candidate, and perform all the exercises, and as he is leaving the building contrive to substitute his essays for those of the real candidate, is a well-worn device in China, though it seems of recent date in Europe. It will now and then happen that a friend within the building will learn the subject of the themes to be given out, write them

in tiny characters on slips of paper, and drop them enclosed in wax in the water which is supplied to the candidate whom he wishes to favour. But the most daring plan which the reminiscences of the Chinese Dons can recall was that of a candidate who engaged a friend to tunnel under the walls of the examination-hall, and thus convey to him through the floor of his cell the documents and other information he required!

The work set for the candidates to do is something of this nature. For instance, in the examination for the degree of licentiate, the first two days are occupied with writing themes on subjects taken from the Four Books (*i.e.*, the writings of Confucius, Mencius, &c., and their commentators), with a line of poetry; on the next, from the five older Pre-Confucian sacred books, one from each; and, lastly, five papers of miscellaneous subjects are given. To answer these questions correctly, the candidate must have undergone a most extensive course of reading in general and sacred literature, poetry, &c. As a specimen, here are a few of the questions:—"Under our present sacred dynasty, literature and learning are in a most flourishing state; you candidates have been studying for several years; let each of you make use of what he knows, and reply to these questions:"—"Chootoze, in commenting on the Shoo-King, made use of four authors, who sometimes say too much, at other times too little. Sometimes their explanations are forced, at other times too ornamental. What have you to observe on them?" "Chin-show had admirable abilities for historical writing. In his three kingdoms he has depreciated Choo-ko-leang, and made very light of E. and E., two other celebrated characters. What is it that he says of them?" or, lastly, here is a question on books:—"The Sug dynasty [A.D. 581—617] collected books to the number of 370,000; these were reduced by selection to 37,000; where was the library in which they were kept, and who performed the work of selection?" and so on.* It is thus self-evident, whatever we may think of the value of such knowledge—and we must judge wholly from a Chinese, not from a European point of view—that no mere *cram* can fit a candidate for passing such examinations; and though the system may now and then reject a man of superior intellect, but of short memory, or narrow reading, yet its tendency is to really select the best men for the best offices, and not merely to put a few book-crammed lads into places of trust. Like all competitive examinations, however, it makes no allowance—and no allowance can be made—for administrative ability, judgment, and statesmanship which may be present in a candidate, who, not possessing the necessary book-learning, would inevitably be prevented from giving the country the benefit of his talents; while a mere walking encyclopædia may attain to the highest offices in the state, without possessing judgment sufficient to know how to conduct himself when once in such an exalted position: and to these officials China owes many of her troubles. However, take it at its worst, there are few but will allow that the system is superior to our method of "cram-competition."

All the Chinese laws are carefully digested and codified, and the code is added to or modified by Imperial edict. Their penal code is 2,000 years old, and is published at so cheap a rate, that there is no excuse for any one to be ignorant of the laws of the country. It is unnecessary to say that lawyers do not flourish. The Emperor is assisted in government by two Councils: (1) the inner or Privy Council, and (2) the general or strategical Council. Under these are six *yamuns* or colleges, which have each the charge of a distinct department of government.

* Brine, "The Taeping Rebellion in China," pp. 19—26.

Over all is the Court of General Inspection—or the *Censorate*, as the foreigners call it—the duty of which is to see that all the officers and departments faithfully perform their duties; and if not, then it alone has the power of presenting complaints to the Emperor.

Each of the eighteen provinces is governed by an Imperial delegate, who is also Commander-in-chief, and possesses the power of life and death for certain offences. Under him are various officials—such as a Superintendent of Finances, Criminal Judge, Education Examiner, &c., each of whom communicates with his special board at Pekin. Each province is a complete government in itself, and in two provinces there is also a Viceroy, or Governor-general, who presides over the whole provincial governmental machinery. The term *mandarin*, universally applied by foreigners to the Chinese officials, is a Portuguese term, not a native one—*Kwan-fu* being the Chinese name. The mandarins are distinguished by a button on the apex of their hats—different colours denoting different grades of rank, the highest being a red coral one. Richness of dress also indicates rank, and so highly envied is this distinction, that generally there is little trouble in obtaining a substitute, who will submit to death in room of any one, on condition that his family is provided for, and that he is dressed in a mandarin dress—the belief being universal that in this case the deceased will wake up in the next world, and find that by such means he has "gentled his condition" to that of the possessor of a blue button. A peacock's feather at the side of his cap is also the mark of a mandarin of higher rank; a feather with three eyes denoting an official ranking next to the Emperor.

Mr. Meadows considers that the conditions aimed at in the Chinese system of government are—(1) That the nation must be governed by moral agency in preference to physical force. (2) That the services of the wisest and ablest men in it are essential to its good government. (3) That the people have a right to depose a monarch, who from any reason gives cause to oppressive and tyrannical rule. The competitive examinations being limited to the ancient history and literature of China, he considers as stunting the mind of the people, though productive on the other hand of that wonderful homogeneity for which the country is famous.

Such is the Chinese system of competition for literary degrees, by which, theoretically at least, every office in the country that is open to the people is obtained. Practically, however, of late years, the sale of literary degrees, especially of the first and second, has become a frequent practice, and may be said to be one of the many causes that brought on the Taeping rebellion, which for a time threatened to sweep all before it. To prevent favouritism and other abuses, care is taken that no official shall hold an appointment in the district of which he is a native. The only exceptions to the rule that all appointments are made by competitive examination are the "head men" of the village, who are elected at a general poll. Their duty consists in superintending the police organisation, and attending to other minor local affairs. They also settle all petty quarrels, and if the matter be too grave for their jurisdiction, they carry it on to the official who is superior to them. These head men being municipal and not Imperial officials, do not obtain their appointment by literary merit, though, as a rule, they have taken the bachelor's degree in early life, and are thus superior in education to the generality of their fellow-villagers. There are estimated to be about 14,000 officials in China—the proportion of Tartars to Chinese being about one in five or six—so that really the offices which fall annually vacant are more than can be filled up by the successful licentiates at the literary examinations.

Chinese *punishments* are severe, and in many cases even cruel. These cruelties were even

greater before the formation of a written code, which prevented tyrants from exercising their ingenuity in devising methods of punishment at their own free will. The most common instrument of punishment is the bamboo rod, the thickness and number of blows of which are nicely graduated according to the heinousness of the offence to be expiated. In all cases it is, however, a painful castigation, unless the executioner has been bribed to lay on his blows in such a manner as to make a great sound but inflict little execution.

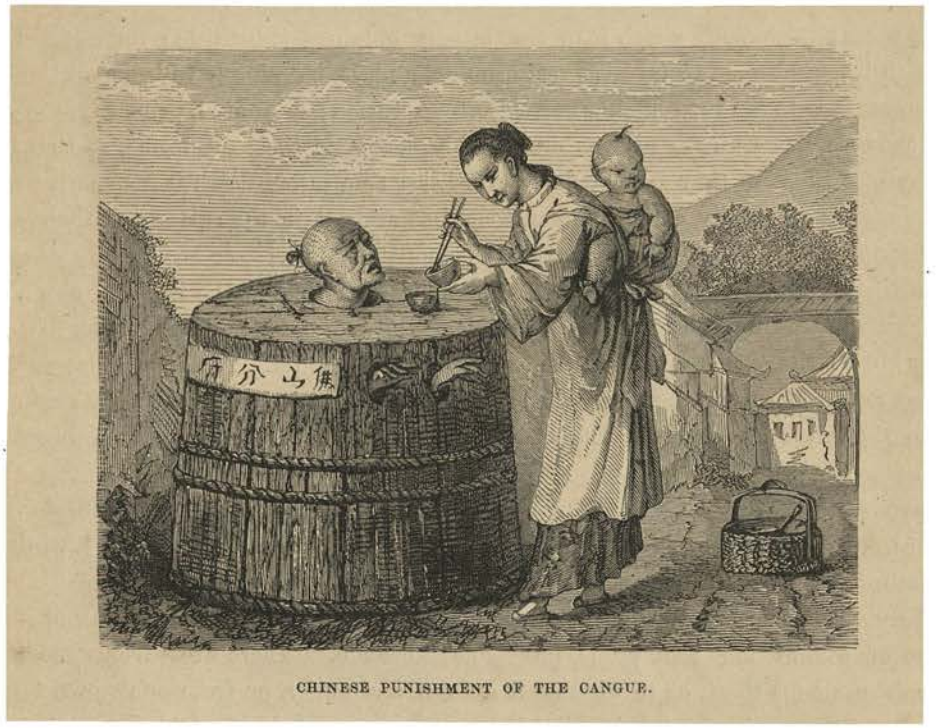
The *kea* or *cangue* is the next form of punishment (page 169). This consists in fastening a wooden collar round the victim in such a manner that it shuts off all communication between the upper and lower portions of his body, and as he cannot get his hands up to his mouth he has to be

CHINESE PUNISHMENT.

fed by others. It is often worn for two or three months together. Every morning the victim is taken to a public place and exposed to the gaze of the world, and at night is led back for security to prison. Nothing is more common in a Chinese town than to see these individuals with these wooden millstones about their neck being fed by their children, wife, or other relatives, and even by strangers; for it is accounted a meritorious act to feed a prisoner in the *cangue*. In each case of punishment the name of the crime for which it is inflicted is fastened on a placard in a prominent place about the criminal's person. For a good-humoured race the Chinese are very cruel, not only to prisoners taken in war, but to offenders against the law. Among the other methods of punishment for minor offences may be mentioned—kneeling on a coiled chain, or on broken crockery with the bare knees for hours at a time, without being once allowed to change the position; and ankle-squeezing and finger-squeezing, between four pieces of bamboo so arranged that by pulling a string passed through one end of them, they can be so tightly compressed as almost to crush the unfortunate limb in their embrace. With the rascally Mandarins

this is a favourite method of torture when they wish to extract money from any person whom they suspect of concealing treasure; in other words, when they wish either to "squeeze" the population for their own behoof, or on the part of the Government, which requires a certain sum of money to be made up by the Mandarin who controls every district or department.

The inferior Mandarins, though they cannot inflict the punishment of death, yet exercise the utmost ingenuity in inflicting the greatest amount of torture compatible with fulfilling the letter of the law, and even of eventually ending the culprit's life. For instance, a case is related in which a man was caught stealing at a fire—a very heinous offence. He was confined in a kind of upright cage, tied by his pig-tail to the roof in such a manner that his feet could



CHINESE PUNISHMENT OF THE CANGUE.

barely touch the ground. In this guise he was exposed every day to public gaze until exhaustion from pain, want of sleep, food, and drink—for no one was allowed to have access to him—terminated his life. Another not uncommon method of torture is to confine the criminal in an upright cage of this description, but with his head protruding through a hole in the lid or roof, his toes just touching the floor, and his hands tied behind him; so that if the poor wretch wishes for a moment to rest himself, he must do so by causing the whole weight of his body to bear upon his under jaws, at the risk of almost tearing his head from his body.

Banishment, for mild offences, to a distance not over fifty leagues from the offender's home, or, in the case of more severe offences, to beyond the Chinese frontier either temporarily or for life, is a punishment awarded for crimes more severe than those for which beating with the bamboo or confinement in the *cangue* is considered a sufficient expiation. Tartars are beaten with a whip instead of a bamboo, and in most cases are punished with the *cangue* instead of banishment.

There are three grades of capital punishment: 1st, strangulation; 2nd, decapitation, which is much feared, from the idea that a person goes into the next world in the same state in which he left this one; and 3rd, for heinous crimes such as treason, parricide, sacrilege, &c., the punishment which the Europeans somewhat incorrectly style *cutting into ten thousand pieces*. This consists in the prisoner having his face and other parts of the body so slashed before the final blow is struck, that he expires not only headless, but with his skeleton partially divested of flesh. Crucifixion and sawing asunder are two of the other horrible modes by which criminals are executed, and, strange to say, the former means, with all its long, lingering torture, is often preferred to decapitation, simply because the crucified man saves his head, in which he is anxious to figure before his ancestors in the next world!

In all these punishments a rich man can usually obtain a substitute; the great difficulty being, not in bribing a man to take the real criminal's place, but simply to bribe all the officials whose business it is to see the sentence carried into execution; or, indeed, primarily, the one who has to pronounce it. Chinese prisons are terribly severe in their discipline, so that to avoid these Tyo-yŏ, or *Hells*, as they are popularly called, for long terms, death is frequently preferred.

Females are not usually confined in prisons, but are put in the custody of their relatives, who are responsible for them. If a woman has committed adultery, or been guilty of a capital offence, then she is imprisoned in the common gaol. No relatives of the imperial family can be tried without a special reference to the Emperor, and any one over seventy and under fifteen years of age has always the option of a fine for any offence not capital. An accomplice in robbing is admitted as evidence for the Crown, and *if it be his first offence*, is not only pardoned but entitled to the reward offered for the discovery of the thieves, if by his information they have been convicted.

A slave is held in the eye of the law as of much less importance than his master. If he, for instance, kills his master, the offence is punished as a minor form of treason; while, if his master commits the same offence, it is looked upon as almost no crime at all.

Robbery with premeditated violence is punished with death, while the killing of a burglar in the act of committing robbery is justifiable homicide. There are various modifications of the punishment for theft, as to whether it is from a stranger, or from one's own family (in this latter case the punishment being lighter); and in regard to homicide in an affray, or by accident.

A parent has absolute control over the lives of his children. If he kills one intentionally, he is only subject to a year's imprisonment, and the chastisement of the bamboo; if he has previously been struck, then no punishment whatever is awarded. As was the case among the Hebrews, the penalty of striking parents, or for cursing them, is death. So tenacious are the Chinese of order that the fact of one person striking another with the hand or foot is looked upon not only as a private but as a public offence. Hence the common spectacle of two Chinese quarrelling, with endless gesticulations, but without ever coming to blows, and of the care which the surrounding crowd takes to see that the quarrel does not lead to the disputants coming to closer quarters. This *instinct* has now become hereditary with the Chinese, for even in the foreign countries to which they have emigrated they carry this wholesome habit of allowing the tongue rather than the fist to act as a safety-valve for their ire.

A debtor is allowed a reasonable time, fixed by law, for the discharge of his obligations;

but if, after the expiration of these days of grace, he fails to pay, he is liable to the punishment of the bamboo. A creditor sometimes quarters himself with his family upon a debtor, and though this is not recognised by the law, no one interferes, provided it be done without tumult or violence.

Even from these brief notes, taken from the Chinese code, it will be seen how infinitely superior it is to the Persian or Indian system. No doubt, in everything like political freedom, or even individual independence, the Chinese laws are defective; but for the repression of disorder, and "the gentle coercion of a vast population," it is, as a critic on the legal code remarks, "in general, equally mild and efficacious." Its defects are the defects of all despotisms. Not even the Emperor is superior to the law. A popular maxim of the Chinese is, "To violate *the law* is the same crime in the Emperor as in a subject." Whatever may be the opinion of foreigners in regard to the Chinese, they, at all events, do not consider themselves ill-governed. For instance, how complacently does Tienkeeshĕ, a native author, write in regard to his happiness:—"I felicitate myself," writes this Oriental optimist, "that I was born in China! It constantly occurs to me, what if I had been born beyond the sea, in some remote part of the earth, where the cold freezes, or the heat scorches; where the people are clothed with the leaves of plants, eat wood, dwell in the wilderness, lie in holes of the earth; are far removed from the converting maxims of the ancient kings, and are ignorant of the domestic relations, though born as one of the generation of men; I should not have been different from a beast. But how happily I have been born in China! I have a house to live in, have drink and food, and commodious furniture. I have clothing and caps, and infinite blessings. Truly, the highest felicity is mine." Sir John Davis, the best of all writers on China, and to whom we have been indebted for this, and for numerous other facts in the preceding pages, truly remarks that a country cannot, on the whole, be very ill-governed, when a subject writes in this style.

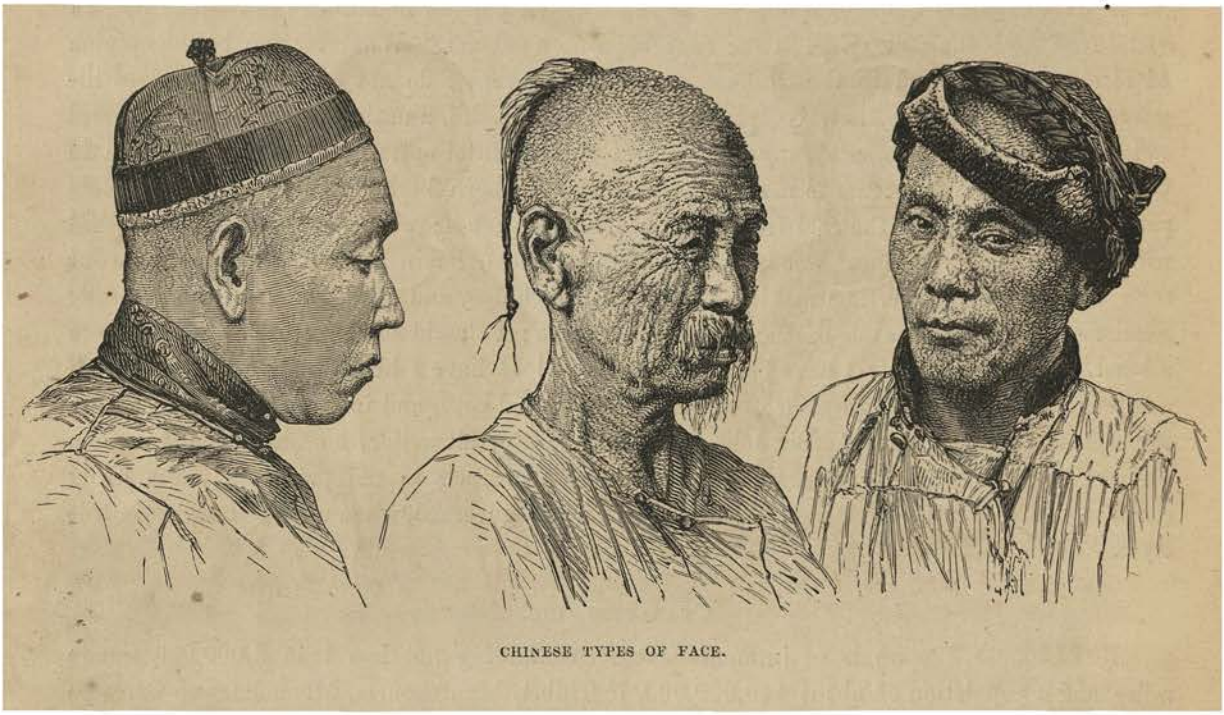
Character, etc.

The Chinese Empire is of immense extent, containing not less than 2,000,000 square miles, and a population of about 446,000,000, if Thibet, Mantchouria, Mongolia, and Corea be included. Yet, unlike the correspondingly great empire of Russia, with its heterogeneous collection of races and nationalities, it is peopled by essentially the same race (if we except some rude tribes on the frontier, who are believed to be descendants of the aborigines of the country), whom the literary examinations, and the wide-spread character of education in China, have rendered even more homogeneous than otherwise they would be. The people of different districts also differ somewhat in character. For instance, the inhabitants of the provinces of Kwangtung, Fuh-Keen, and the south of Che-Keang, are said to be the most restless and enterprising of the Chinese.

The *character* of the nation has been understated. The people of sea-port towns are not, in China any more than in other parts of the world, the most favourable specimens of a people. Those of the interior villages are much better types of the race than the Coolies with whom English merchants and seamen come in contact in Canton, Shanghai, or Hong-Kong. Rogues there are, no doubt, and accomplished ones; but are there no rogues in England?—are the Hamburg people very honest, or the Parisians virtuous? It is not really the peoples' fault

that foreigners are treated badly now and then, or hated at all times; it is the fault of the Mandarins, who incite the ignorant populace against them: until recently, the Government issued regular official proclamations telling the people that the foreigners were not to be treated like civilised human beings, but as beasts.

Those who have longest studied the Chinese race, while allowing that they have many vices, at the same time cannot but praise their hospitality and industry, and grant that gratitude—that savage virtue—is not a rare thing among the Chinese. Poverty is no reproach, and riches, unless accompanied by learning and merit, less valued than in any other country under the sun. Age is universally honoured, and filial piety carried to an extent that is quite unknown



CHINESE TYPES OF FACE.

in Europe. If a man presents himself at the literary examinations year after year, until he is eighty years of age, the Emperor, to show his respect for grey hair, grants him an honorary degree, and the costume of the rank for which he has been an unsuccessful competitor; and sometimes the same honour will be conferred on a very old man who has never competed at the literary examinations. Family festivals are held to celebrate each decade of their parents' life, and are sometimes even held after the parent's death. Among other gifts at these family festivals, a handsome coffin is thought to be a peculiarly acceptable present to make to an aged parent! Indeed, every Chinaman, if he can at all afford it, takes care to purchase a coffin during his lifetime, just as in Europe some old people accumulate linen to make their shrouds in anticipation of death.

The tales of filial affection in Chinese literature are endless. Here is one. An old man of seventy dressed and behaved like a little child, so that his aged parents might when looking at him not be reminded of their advanced years!

Sober, intelligent, peaceful, and industrious, they everywhere make model colonists.

Among the less pleasant traits of Chinese character is the offensive national pride which pervades all classes of society. It is only the British contempt of foreigners in a more pronounced form. This trait is, however, on the decrease both in England and China. Trickery and deceit, the protection of the weak, are markedly present in the Chinese disposition. Insincerity and lying are not looked upon as dishonourable, but only as fair methods of gaining an end, at least in their dealings with Europeans, the "foreign devil" being always fair game to the Oriental disciples of Machiavelli. They will promise anything with the utmost readiness, and when the time comes to meet their obligation, are equally ready in inventing some plausible excuse for not fulfilling it.

CHINESE CHILDREN.

Custom is their ruler, and has been for ages, though of late years they have been beginning to see that if they are to hold their own with the "Western barbarians"—viz., the Europeans, whose homes they represent to be in the desert, on the outskirts of the beautiful Empire of China—they must adopt some of their ways of life and arts; at all events, the policy of standing still is seen to be a retrograde one. There is even some talk of their appointing permanent ambassadors and consuls for the European countries. If this project be carried out, foreign ministers must expect further additions to their cares; for as wily and slippery diplomatists the Chinese have few equals and no superiors in the Western world.

Gravity of demeanour is greatly cultivated, and in a discussion with Europeans they generally get the best of the argument by their impenetrable coolness; their object being to let their opponent exhaust his words and temper at the same time, and so place himself in the wrong.

This gravity is a part of the "stock in trade" of official people: by them it is styled "choong," and nothing is more eschewed than "king" (lightness or levity); and if this be combined with a corresponding weightiness of figure, then such a magistrate is in Canton

"Pigeon-English" spoken of as a "prime chop man." "A Chinaman," writes Mr. Lawrence Oliphant, "has a wonderful command of feature; he generally looks most pleased, when he has least reason to be so; and maintains an expression of imperturbable politeness and amiability, when he is secretly regretting that he cannot bastinade you to death."

To this early training in the control of their passions may be attributed the fact that robbery is seldom accompanied by violence. Yet they are very revengeful, and will often take peculiar methods of wreaking it. Women will sometimes hang or drown themselves, merely to bring trouble on those with whom they have quarrelled; and though quiet and submissive on ordinary occasions will, when roused, rise *en masse* and massacre an obnoxious magistrate. If the official escapes, woe betide him at Pekin!

A Chinaman loves the land of his birth, and the little village in which he was born; and his hope is always to go back there, or at least for his bones to lie beside those of his own people. A popular proverb says, that "If he who attains to honours or wealth never returns to his native place, he is like a finely-dressed person walking in the dark"—all is thrown away.

They are very fond of their children; and though infanticide, and even the sale of children, is not uncommon among the more depraved of the poorer classes, yet it is erroneous to say that either, especially the first, is a national custom. Children will be often found floating in the river, with large gourds attached to their backs; but these are children who have fallen over the family boats, which are to be seen in such numbers on the Canton River and elsewhere, and all of whom have these gourds fastened to them, to prevent them from sinking in case they tumble overboard.

Death is looked upon by a Chinaman with the utmost unconcern, and suicide is resorted to as a means of freeing him from the most trifling worry and anxiety. Yet death is never spoken of directly in their ordinary conversation, but is alluded to in a roundabout fashion. Ancestors are worshipped, and in every rich man's house is a chamber dedicated to this filial duty. Here are preserved tablets inscribed with the names of the deceased, and at stated seasons, and according to forms prescribed in that huge etiquette code of China—the "Book of Rites"—prostrations and ceremonies are performed before them. When a person dies he is spoken about as "existing no more," or it is said that "he has saluted the age," or has "ascended to the sky." "To be happy on earth," they say, "one must be born in Sa-chow, live in Canton, and die in Lianchan;" Sa-chow being famous for pretty women, Canton for luxury, and Lianchan for furnishing excellent wood, for that last important utensil that a Chinese sets so much store by—his coffin.

The Chinese idea of beauty, or at least of the figure which suits a person of *ton*, is rather peculiar. A woman should, for instance, be extremely slender in appearance, while a man should be corpulent, obese, or what we understand in England as "alderman-like." Both men and women of rank, or at all above the labouring class, wear their finger-nails long, as a sign that they are not compelled to stoop to manual labour; and to such an extent are the nails allowed to grow, that cases of ivory, silver, and even of gold ornamented with precious gems, are used to preserve them from being accidentally broken. Even servants will now and then attempt this bit of foppery, and, to preserve them from being broken, *splice* them on to thin slips of bamboo!

The small feet of the Chinese are the result of one of their ideas of beauty, familar to every

one who has heard anything of the race. It is, however, only the Chinese ladies who adopt this method of improving upon nature. The men, most of the poorest women, and the Tartar women, do not adopt it, so that it must be an invention prior to the Tartar invasion. It is said, indeed, to date from about the end of the ninth century. It is produced in early childhood by cramping the feet artificially by means of bandages; and though it renders those thus mutilated incapable of walking, except by holding on to walls, or by very skilfully tottering along, it is looked upon as exceedingly "genteel," probably from the idea of its being associated, like the corresponding case of long nails, with exemption from labour. The Chinese poets talk of such deformed feet as "golden lilies," and the rocking of the women in attempting to walk as the "waving of a willow." The muscles of the leg from not being in use dwindle away, so that the space from the ankle to the knee is not so thick as the wrist. Women who have not this deformity of the feet will walk as if they had it, and a woman will sometimes hobble along the street in a manner intended to deceive the observers into believing that the fashionable foot is hers also. Ridiculous as this custom is, the student of strange methods of "improving" the person gets habituated to others equally strange: and we who have by this time seen, in the course of our survey of mankind, people flattening their foreheads, tattooing their persons, cutting off their fingers, filing their teeth or dyeing them black, painting their bodies, slitting their ears, compressing the waist, putting stones, bones, or metal through the lips, cheeks, or ears, or in a dozen other ways interfering with nature, can have little but gentle sympathy with this last specimen of female vanity on the part of the Chinese ladies. (See page 176.)

In every department of the Government of China, the civil power is also considered superior to the military; without this there could be no free or good government. The pen in China, if not more powerful, is yet more respected than the sword; letters always go before arms, so that the ambition of a Chinese runs in a very peaceful channel. On the Emperor's birthday, Davis tells us that the civil mandarins take the higher, viz., the east station, and the military ones the lower or western position, when worshipping at the Emperor's shrine. The civil mandarins look upon Confucius as their patron saint, and, indeed, are his high priesthood. Confucianism, as a form of worship, we shall yet have to speak of; but in the meantime, to show how high are the honours paid to letters, we may mention that the descendants of the great philosopher are in the possession of hereditary honours. The head of the race is designated by the title of "Koong," the highest of the five degrees of rank in China. Once a year he repairs from Shantung, the native province of his great ancestor, to Pekin, and there receives some mark of distinction from the Emperor.

No household in China is conducted with that ostentation and extravagance that are frequently found in those regions with which we are better acquainted. A Chinese official, no matter how high his rank, lives for policy's sake in a simple fashion, independently of the fact that simplicity in living is a fashion in itself. As he cannot exercise his office in his birthplace, to which he is sure to wish to return at the close of his official life, he has no motive to squander money on a fine residence, from which he is almost certain to be removed within three years, if not sooner. In everything, therefore, but their habiliments, official people, according to Davis, are generally very shabby. Even the official aristocracy on high occasions only attempt pomp in the number rather than in the condition of their attendants.

Never was there a more elaborate code of etiquette than that of China. It is not alone a

court etiquette, but one regulated by the state in the elaborate "Book of Rites," preserved through ages; an etiquette which is never altered by fashion—for fashion never changes either—and which controls the every-day action of all the Chinese from the Emperor to the coolie. Their prescribed ceremonial usages are 3,000 in number. The most abject method of showing respect to a superior is by performing the *Ko-tow*, and is that by which a vassal signifies his obedience to his superior.

When an audience is about to be obtained of the Emperor, this prostration is previously made before a yellow screen, and though it has been performed by the ambassadors of the Dutch—a nation which in the East has submitted to any indignity which promised to result

CHINESE LADY'S FEET.

in profit—it has been always refused by the English and Russian ambassadors, and of late years has not been expected to be performed by the representatives of any nation except such as owe vassalage to China.

There are various grades of the *Ko-tow*. For instance, standing and bending the head is less submissive than kneeling on one or on both knees, and putting the hands and forehead to the ground. Doing this once is not so humble an act of acknowledgment of inferiority as doing it three, six, or nine times. Abject as it is, such is the innate filial obedience in China, that the Emperor will perform it before his own mother.

Marriage, Women, Education, Burial, etc.

Chinese ladies are taught to paint on silk, to embroider, and to acquire some skill in music; and though cases of learned ladies are not unknown, yet they are not as a rule studiously inclined. The better class of them are modest in their demeanour. To such an extent is this carried that it is accounted indecorous in a lady to show her hands, and accordingly they are

covered with long sleeves. When they have been shown pictures of the very *décolleté* dress worn by fashionable English ladies, they have very naturally expressed themselves much shocked at their immodest and even indecent costumes.

Polygamy is not, as frequently described in books, sanctioned by the law. Every man is limited to one wife, but "left-handed" marriage is permitted to any extent that a man may feel

CHINESE BRIDE AND BRIDEGROOM.

inclined. The offspring of such unions, however, ranks after that of the wife, though in some respects it is looked upon as legitimate. In the eye of the law the wife is the husband's equal, and is united to him with many ceremonies. The "handmaids," as the "left-handed" wives are sometimes called, are, on the contrary, bought, and looked upon in most respects as domestics; the one is the Sarah, the others the Hagars of the Chinese household. If the legitimate wife bears male children—for daughters do not count—it is accounted disreputable to take a handmaid, and, though none but the rich can afford it, a man's good name in the community sinks a degree for every new addition he thus makes to his household. Independently of the fact of the expense keeping this system confined to rich men alone, the domestic jealousy

unlike that which emanates from the bagpipe, "with the continual repetition of three successive strokes on a sort of drum." The children and relatives, all clothed in white, follow the corpse, and on reaching the tomb the ceremonies begin. The deceased requires money and garments in the other world, and accordingly the only way to convey these to him is by burning them. But the Chinese is an economical man, and *paper* accordingly supplies the place of the more valuable articles. The form of the tomb is exactly in shape like the Greek letter Ω. Those of rich and great people are, like tombs elsewhere, sometimes very large, with figures of animals in stone. After the funeral rites, the tablet of the deceased is brought back and placed in the "hall of ancestors;" or, if the family be poor, in some part of the house, with incense before it.

Twice every year, in the spring and autumn, the rites to the dead should be repeated, but in reality the spring period is the chief, and the only one attended to. "About this time," writes Sir John Davis, to whom we are indebted for the foregoing particulars, "the whole population of the town is seen trooping out in parties to the hills, to repair and sweep the tombs, and make offerings; leaving behind them, on their return home, long streamers of red and white paper, to mark the fulfilment of the rites. Whole ranges of hills, sprinkled with tombs, may at this season be seen covered with these testimonials of attention to the departed, fluttering in the wind and sunshine."

The body of a rich person is generally transported to his native province, but, on the journey, it is not permitted to pass through a walled town. No interments are allowed in cities; to "perform the rites at the *hills*," is synonymous with the *tombs* in Chinese familiar conversation. Yet great importance is attached to the spot in which a body is to be buried, and before a lucky place can be decided on long delays take place. Astrologers are called in to decide on the exact spot, the deceased being supposed to be consulted by them, but as he—"Les plus honnêtes gens du monde," as the Doctor in Molière says—makes no complaint, it is difficult to say whether the astrologer be right or wrong. If after many years it is discovered that the spot is not lucky, the bones are dug up and buried in a spot which may have a more favourable influence on the fortunes of the deceased.

Three years is the regulation time of mourning for a parent, though in practice this is reduced to thrice nine, or twenty-seven, months, during which an officer of high rank must retire to his house, unless under special dispensation from the emperor. Until the full period of three years has elapsed, no child of the deceased must marry. The mourning colours are "*white*, and dull grey or ash, with round buttons of crystal or glass in lieu of gilt ones; the ornamental ball, denoting rank, is taken from the cap, as well as the tuft of crimson which falls over the latter." The head is left unshaven; and the same ceremonies are observed by the nation on the death of their great father the emperor (p. 159).

There is no law of primogeniture: with the exception of the eldest son, who "buys the water," and gets a double share, the property is divided equally amongst the children, or, rather, it is put in trust of the eldest son for the benefit of the younger members of the family. He has considerable authority over his brothers and sisters, who generally live together and club their shares, by which arrangement their means go further than if each were dependent on his own income.

CHAPTER XI.

THE CHINESE: FOOD; DRESS; RELIGION, ETC.

THERE are few holidays indulged in by the Chinese: hence the Roman Catholic religion, with its multiplicity of saints, and, therefore, saint-days, could never be adopted by such an industrious people to its full extent. It is more suitable for the lazy, languid, idle Latin races,

INTERIOR OF A CHINESE SITTING-ROOM.

where, accordingly, its stronghold is found. The new year is celebrated with great rejoicing; the burning of many crackers, and entertainments given by one family or one individual to another. Everybody is in the gayest attire, and courtesy and etiquette are shown by all. They send large red cards of congratulation to each other; and that no care may mar the festive time, all accounts are settled up at this period, and so much is this the custom that money will be borrowed to meet outstanding claims, even though exorbitant rates of interest have to be paid for it. Betel nuts for chewing and tea for drinking are ready at every house, and offered to all visitors; and presents are exchanged between friends. At the first full moon of the new year is celebrated the Feast of Lanterns. Great ingenuity and taste are displayed in constructing these of silk, horn, paper, or glass; and though much of their merriment is in our eyes

extremely childish, yet it is not the less hearty and exuberant. For once the Chinese gravity is laid aside, and the mandarin of the red button enjoys himself as much as his little boy, whose diminutive pigtail has to be eked out with scarlet silk.

Altogether, in their diversions, as in their character generally, the Chinese exhibit strange contrasts that would hardly be expected in so grave a people, and are a mass of seeming contradictions.

In a work printed at Macao, and quoted by Davis, the contrariety of Chinese customs is so amusingly described that the passage is worth giving. A stranger is supposed to have arrived in the country, everything in which is strange to him:—"On inquiring of the boatman in which direction Macao lay, I was answered, 'in the west-north;' the wind, as I was informed, being east-south. 'We do not say so in Europe,' thought I; but imagine my surprise when, in explaining the utility of the compass, the boatman added that 'the needle pointed to the south!' Desirous to change the subject, I remarked that I concluded he was about to proceed to some high festival, or merrymaking, as his dress was completely white. He told me, with a look of much dejection, that his only brother had died the week before, and that he was in the deepest mourning for him. On my landing, the first object that attracted my attention was a military mandarin, who wore an embroidered petticoat, with a string of beads round his neck, and who besides carried a fan; and it was with some dismay that I observed him mount on the right side of his horse. I was surrounded by natives, all of whom had the hair shaven from the fore part of the head, while a portion of them permitted it to grow on their faces. On my way to the house prepared for my reception, I saw two Chinese boys discussing with much earnestness who should be the possessor of an orange. They debated the point with a vast variety of gesture, and, at length, without venturing to fight about it, sat down and divided the orange equally between them. At that moment my attention was drawn to several old Chinese, some of whom had grey beards, and nearly all of them huge goggling spectacles. A few of them were chirruping and chuckling to singing birds, which they carried in bamboo cages, or perched on a stick; others were catching flies to feed the birds; the remainder of the party seemed to be delightedly employed in flying paper kites, while a group of boys were gravely looking on, and regarding these innocent occupations of their seniors with the most serious and gratified attention. . . . I was resolute in my determination to persevere, and the next morning found me provided with a Chinese master, who happily understood English. I was fully prepared to be told that I was about to study a language without an alphabet, but was somewhat astonished, on his opening the Chinese volume, to find him begin at what I had all my life previously considered the end of a book. He read the date of publication—'The fifth year, tenth month, twenty-third day.' 'We arrange our dates differently,' I observed; and begged that he would speak of their ceremonials. He commenced by saying, 'When you receive a distinguished guest, do not fail to place him on your left hand, for that is the seat of honour; and be cautious not to uncover the head, as it would be an unbecoming act of familiarity.' Hardly prepared for this blow to my established notions, I requested he would discourse of their philosophy. He reopened the volume, and read with becoming gravity, 'The most learned men are decidedly of opinion that the seat of the human understanding is the stomach.' * I seized the volume in despair, and rushed from the apartment."

* They place it in the *heart*.

To resume our notes on their festivals:—In the spring of the year, "when the sun reaches the 15th degree of Aquarius," the governor of every city issues forth in state to "meet the Spring," in this case represented by a procession bearing a huge clay image of the "water-bullock," or buffalo, which is used to drag their ploughs through the flooded rice lands. Children, fancifully dressed and decorated with flowers, are borne in litters, and the whole is accompanied by a band of music. When the governor's house is reached, he delivers a speech in his capacity as Priest of Spring, recommending husbandry; and after he has struck the clay buffalo with a whip, the people fall upon it, break it in pieces, and scramble for the smaller images with which it is filled.

This ceremony bears some resemblance to the procession of the bull Apis, in ancient Egypt, which was in like manner connected with the labours of agriculture and the hopes of an abundant harvest in the ensuing season.*

About the same period the emperor honours the ancient and all-important art of agriculture by going through the ceremony of holding a plough. Accompanied by the princes of the blood, he proceeds to a field surrounding the Temple of the Earth, which has been all properly prepared by regular husbandmen. Some grain preserved from the previous year's crop of this field is then sacrificed, and then the Cousin of the Sun and Moon ploughs a few furrows; after which he is followed by the princes and ministers. The "five sorts of grain" are then sowed, and after the completion of his labours, the charge of the sacred field is committed to an officer whose business it is to collect and store the produce of it for the annual sacrifice. In like manner the empress gives encouragement to silk-weaving. Accompanied by her principal ladies, she proceeds in the ninth moon to sacrifice at the altar of the inventor of silk-weaving. This done, she collects a few mulberry leaves for feeding the imperial silk-worms, and goes through some of the processes of treating the silk cocoons in water, winding off the filament, &c.

Men of high rank are distinguished by a dignified simplicity and ease of manner, though sticklers for etiquette and precedence, and all other "international vanities." It would be an endless task to go through, even in a brief manner, a description of all their ceremonies—the forms of invitation to dinner; the dinner itself, with its multifarious bill of fare—the glutinous birds'-nest soup, the shark's fins, the deer's sinews, eaten with porcelain spoons and chop-sticks, followed by warm wine, game, mutton, fish, poultry, and a dessert of sweetmeats. Wine is not made from the grape, though this fruit is abundant in the country, but from rice.

There is first the weak "wine," or *tsewo*; but a strong spirit, called *samshoo*, of the strength and taste of Irish whiskey, is also made from the same grain. It is said that in some remote parts of the country the Tartars have still preserved one of their savage customs, viz., a fondness for brandy distilled from mutton! Water is little used; tea is the almost universal drink of all classes. The rich are fond of the luxuries of the table, but the poorer classes are content with the simplest diet of rice, white cabbage, a little fish (salt or fresh), and pork, fowls, especially ducks, on high occasions. Many of these dishes are dressed with castor oil, but it has not the detestable taste or properties with which we so are familiar.

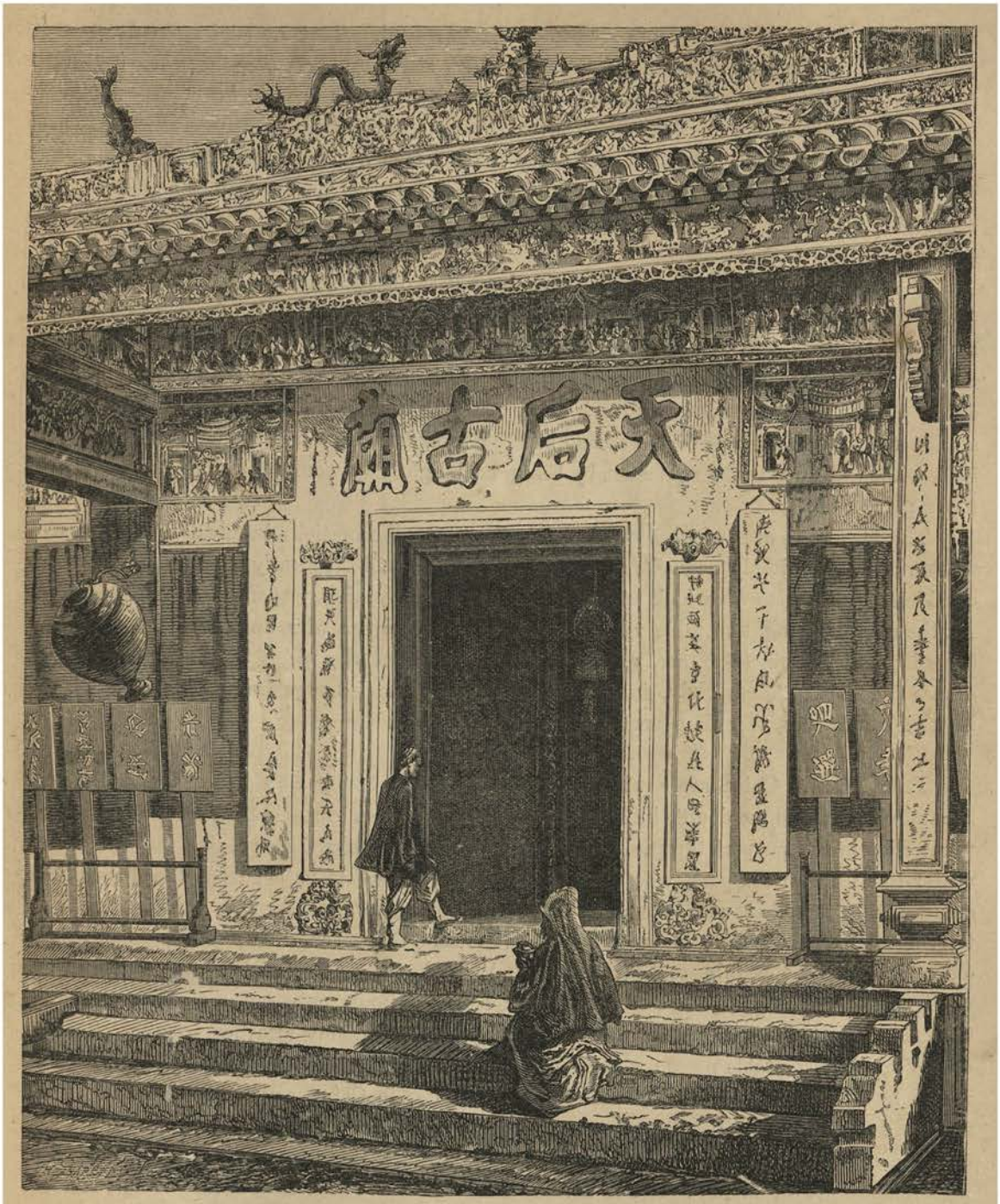
Owing to the spread of Buddhism, beef is scarcely ever used as an article of food; but fish, fowls, and wild game, are common articles of diet.

* Davis: "The Chinese" (Knight's Edition), Vol. ii., p. 7.

The Chinese *gourmands* seem to excel in inventing extraordinary dishes. One of the most remarkable of these consists of young crabs thrown into a vessel of vinegar some time before dinner is served. The vinegar corrodes their delicate shells, so that when the lid of the vessel in which they are contained is removed, the lively young crabs scramble out and run all over the table until their career is cut short by each guest snatching up what he can, and, in

TEMPLE OF FIVE HUNDRED GODS AT CANTON.

spite of occasional sharp nips from their spiteful claws, putting the living tit-bits into his mouth! Rice is, however, the universal food of China; rice is what a Chinaman works for, and he cannot understand how the benighted inhabitants of Europe, or other countries lying outside the favoured land in which he lives, have not died long ago for want of it. The poor eat almost anything, but still rice is their staple. A favourite article of food (but it is a luxury) is a well-fattened dog. A particular species is reared for the table. It is a small dog of a greyhound shape, with large tufts of hair in front of its ears, but with a muzzle much more elongated than in terriers. The skin is almost destitute of hair, with the exception of the tufts on the head already spoken of, and a large tuft on the tail. It is said that so long have these



TEMPLE OF KWAN-YIN, AT HONG KONG.

dogs been bred up for the purpose of being eaten, that they have an hereditary aversion to butchers! The pig is an animal universally reared and eaten. "A scholar does not quit his books, or a poor man his pigs," is a Chinese proverb. Ducks are extensively hatched by artificial

means, and fed by being made to hunt for their own food. They are kept in peculiar boats, with a deck or platform extending far out on every side. In these boats they are conveyed to different parts of the rivers, and turned out to seek their own food in the muddy flats and shoals. At a given signal, the well-disciplined birds stop feeding, and with great regularity follow their leader up the inclined board, and take up their quarters in the boat for the night. Their flesh is preserved by the ducks being split open, flattened, and salted. Large quantities of salted provisions are used; hence the government duty on salt is one of the most lucrative sources of inland revenue.

The word "chopsticks" and Chinamen have been inseparably associated in one's mind from childhood. It is by means of these that they eat their food, and so adroitly does long practice enable them to do so, that their name for the chopsticks, a term of foreign invention, is "Kwai-tsze," or nimble lads. They are two little rods, about ten inches in length, of wood, bone, ivory, or even of silver. They are both held in the right hand. One is held stationary between the tops of the second and third fingers, in much the same way as a pen is held, while the other works against it by being held lightly between the thumb and forefinger, like a pair of pincers.

The adroitness with which a Chinaman will use these chopsticks in picking up pieces of meat, rice, &c., is simply marvellous, though foreigners will frequently acquire, after a time, considerable skill with what look at first sight most inconvenient instruments to pick up food. All the meat is brought to table ready carved, so that the use of a knife would be perfectly superfluous at a Chinese dinner, unless it were to separate the pieces of meat which might adhere together. Accordingly, in the chopstick case, which hangs from the girdle of all the better class Chinese, there is generally a long narrow knife.

Profligates in China are small in proportion to the honest portion of the population. Scoundrels there are, no doubt, in abundance; and foreigners come in contact with the very worst class in the sea-port towns. Gambling is common among these people; but the casual visitor to a Chinese sea-port, who takes his ideas of the whole nation from the disreputable opium-eating gamblers with whom he may come in contact, will form a very false idea of the character of the people in general. Yet it is said that among many of the people of the cities, and under the thin coating of external polish, there is concealed vice, to which the profligacy of the declining days of the Roman Empire affords only but a feeble comparison. Gambling may be practised by the higher classes, but infamy attaches to a government official or any respectable person who is known to indulge in this vice; there are even laws in regard to this, and it may be said that the better classes in China are exempt from it. Cock and quail fighting are amusements on which large sums are staked as bets. Card-playing, dominoes, throwing dice, and playing shuttlecock, are among their other games. Theatrical performances are a common source of amusement. The play to our ideas is insufferably tedious, usually commencing with the birth of the hero or heroine, and following up their biographies until the scene is closed by death. Sometimes a play will last several years. A band of gongs make life a burden to the spectators who are not used to this dinning kind of music, and the same scenery serving through, and the performers being, in all the plays which I have seen, masked, the amusement is apt to degenerate into a wearisome monotony. Juggling,

shuttlecock, kite flying, and other amusements diversify the leisure of the more opulent classes, and even the time which the industrious labourer can snatch from his daily work. Some of their kites are wonderfully beautiful, being shaped like birds, butterflies, &c., and by a mechanical arrangement of the pieces give out a singing noise as they ascend.

Their *dress* and *houses* we must let the figures (pp. 161, 165, 168, 172, 173, 177, 181, 189, &c.) describe. In summer the Chinese dress is made of the lightest silk, gauze, grass cloth, or cotton, while cotton-wadded or fur-lined coats protect their persons from the severity of the winter. On the approach of the cold weather the Chinese lights no fire in his house, but puts on additional clothes until the desired temperature of his body be obtained.

His shoes are made of cotton, with thick felt soles; the Chinese being apparently unacquainted with the art of tanning leather thick enough to be used for soles: the felt substitutes for leather are almost useless in wet weather. Their dresses of ceremony are rich and handsome; for in China one can afford to get a handsome dress that will last all his life through, and perhaps that of his son, also, since fashion never changes. The "mode" of everything is prescribed by the Board of Rites and Ceremonies, and to make any innovations on the custom or costumes there enjoined is accounted exceedingly bad taste, if not worse. Attached to the girdle are various appendages—such as the purse, chopsticks, &c. Though most of the mandarins are great or petty rogues, yet there are just judges in China, as elsewhere, and the appreciation of an honest magistrate is even greater there than in other parts of the world, from the fact that judicial uprightness is much rarer in the "flowery land."

When a mandarin, who has been greatly esteemed for his probity, is about to leave a district, he will be frequently waited on by a deputation, who will present him with a gay, many-coloured garment, purchased by the free- vill offerings of the people. With this he is solemnly invested, and though it is not intended to be worn on ordinary occasions, it is ever after preserved in his family as a most honourable heir-loom. On quitting his district he is accompanied on the road by crowds of people, who, with a band of music, follow his chair or kneel by the wayside; while at intervals are placed tables containing provisions and burning sticks of incense.

Another and similar method of showing respect to an upright judge is to present him on the expiration of his term of office with a gay-coloured umbrella, made of silk and satin, which is carried in the procession by his attendants. As in the former case, he is accompanied on the road by crowds of his admirers, but the "umbrella of ten thousand," as it is grandiloquently called, is inferior in honour to the "coat of many colours," which is the highest mark of distinction which the people can confer.

A man who has been under great obligations to another may show a sense of his gratitude in a very delicate manner. He will, if he has distinguished himself, solicit permission from the emperor to transfer the title which he won by his merit, to his benefactor. Sometimes, when a man has been raised to a high rank, the emperor, if he hears that this man has owed obligations to any one, such as some one having befriended and helped him in his youth, will confer on the patron or benefactor the lower title which his *protégé* formerly possessed. This is another instance of the respect paid to learning in China, for not only is the learned man abundantly rewarded, but even those who helped him to that education receive marked distinctions from the sovereign.

The Chinese have little hair on the face, but the numerous barbers in every town find abundant employment in shaving or shampooing the heads of the male population.

A man is thought an innovator if he commences to wear moustaches before he is forty years of age, or a beard before he is sixty, but in both cases, in that of the beard especially, the growth is but scanty. The "pigtail" was not originally a part of the Chinese costume, but was a mark of subjection forced on the Chinese by their Mantchou conquerors. It is now, however, adopted by every one, and, if it be scanty, is eked out by silk or false hair. All trace of the tail having ever been a mark of degradation is now effaced, and a Chinese would almost as lief you would kill him as cut his pigtail off. There can be no greater mark of disgrace in his eyes than to want this coronal appendage. However, the Taepings, among other unnecessary reforms, allowed their hair to grow, and cut off their pigtails on the plea that such an appendage was a sign of servitude, and they were determined to drive the Tartar out of the country. To tie two offenders together by their pigtails is accounted a disgrace. The sailor ties his hat on with his pigtail; the schoolmaster will use it in place of a cane; while, if life becomes troublesome to a Chinaman, he will contrive to suspend himself, by making his pigtail serve the purpose of a rope. It is always let down in the presence of a superior.

It cannot be denied that this curious tail improves the appearance of the wearer. A Chinaman with his hair growing down on his forehead is a thievish-looking individual; with his head shaved, his pigtail nicely plaited and dressed, he is, on the contrary, rather intellectual-looking than otherwise.

The fan is always an important part of a well-dressed Chinaman's "get up." It is made of all materials, and at all prices, from a few pence up to several pounds sterling; some of them being neatly ornamented with pictures or maps of the larger Chinese cities, embroidery, aphorisms from the works of Confucius and other favourite authors, or the autographs of friends who have exchanged fans with each other.

A lantern may be almost said to form part of the dress of a Chinese, for by law it is ordered that whoever goes out after dark must carry a lighted one with him.

The hair of the women is not shaven, but additions are made to it, and it is skilfully dressed until it projects behind in a shape like an old-fashioned tea-pot (figures, p. 189). Mr. Fleming, in describing the hair-dress of the women in Northern China, speaks of it as being "dressed and gummed in the form of an ingot of Sycee silver, which is something in shape like a cream-jug, or an oval cup, wide at the top and narrow at the bottom, with a piece scooped out of the edge at each side, and with bright coloured flowers, fastened by or stuck about with skewers and pins that stand out like porcupine quills. Though their necks be ever so dirty, and their faces not much better, yet the hair must be as exquisitely trimmed and plastered, according to the local rage, as that in a wax model seen in a London barber's shop-window." The women would be often pretty were it not for the daubing of their faces with paint.

Few of the houses in China have more than one storey, except in towns, and there they are generally of two storeys. When they see the pictures of European houses, built floor above floor, they express the utmost astonishment, and it is said that one of the late emperors inquired whether this was done on account of the smallness of the Western Barbarians' territory.

In luxury of furniture the Chinese fall far behind us, and they are, perhaps, the only

Asiatic people who use chairs. The *Kang*, a kind of sofa-bed, and a few mats are the other chief pieces of furniture in a room. In their private rooms the richer Chinese spend much of their time, and however communicative they may ordinarily be, they do not care for strangers to intrude into their inner chambers, where the head of the house passes much of his time, smoking, sleeping or fanning himself. In regard to their domestic life, even the most polite of Chinese will parry the interrogations of inquisitive visitors. Above all, a wealthy Chinese cannot bear to exert himself, and nothing affords him more room for jeering contempt than the energetic Europeans taking walking exercise, or pacing the street, when they are rich enough to hire

HEAD-DRESSES OF CHINESE WOMEN.

palanquins, or the carts which in every Chinese town serve the purpose of, and stand in rows in the street for hire, like cabs.

Canals intersect the empire in every direction, and, with the rivers, render communication, if not expeditious, easy, pleasant, and cheap. Covered carts are also used for travelling in, but, as they want springs, the jolting is something more than most Europeans can stand. Sedan chairs and horseback are also other modes of travel, though, owing to the thrifty Chinese grudging the animals the food required for man, horses are little used, either for riding or as beasts of burden.

Officials when travelling are lodged in the government hostelries, which are scattered at regular distances all along the main roads, or if there be none convenient at the halting-places, then the Buddhist temples supply the necessary accommodation. A Chinaman travels with few impediments: a thin mattress, or a mat rolled up like a pillow when he is not travelling by water, forms about the whole of the ordinary baggage with which he thinks of burdening himself. In the chapter on the Thibetans (pp. 136, 137), the ordinary government expresses which carry official communications from one part of the country to another were described; but throughout the Chinese Empire there is nothing corresponding to a postal system for the general

convenience of the people; though it is not a little remarkable that such a shrewd government as that of China did not see in the establishment of a post office, an admirable method of exercising espionage on classes upon whom it might be convenient to keep the official eye. Lastly, it may be mentioned that excellent itineraries for the whole empire are published by the government, marking the halting-places, distances, &c., from place to place.

Religion.

In China there are three great religions, if they can be so called—Confucianism, Taouism, and Buddhism. The first two are indigenous; the last is an importation from India.

Koon-foo-tse, or, as his name has been Latinised in the writings of the early missionaries, Confucius, was born about 550 B.C., and is now accounted the great sage and teacher of China. This is scarcely the place for a general account of his doctrines, and therefore a few particulars in regard to him and his teaching may suffice for our purposes. He was the son of a statesman, and chief minister in his native kingdom—one of the many into which China was then divided. Despising the amusements and gaieties common to those of his age, he devoted himself to study and reflection in moral and political science; but, unlike the great Stagirite, he investigated none of the branches of natural science, nor did he interfere with the common superstitions of his country. His doctrines, therefore, form a code of moral and political philosophy, rather than a religious system, and his followers are philosophers more than religious sectarians. He endeavoured to correct the corruptions which had crept into the state, and to restore the maxims of the ancient kings, who are celebrated in traditional history. Unswayed by personal ambition, he promulgated his doctrines with a singleness of purpose that, even in conservative China, gained him respect and multitudes of followers; and after being employed in high offices of state he retired in the company of his chosen disciples to study philosophy, and to compile those collections of philosophical maxims which have now become the sacred books of China. Nor can it be denied that, though erroneous in some respects, they deserve much of the honour which has been paid to them. "Treat others according to the treatment which they themselves would desire at their hands," and "guard thy secret *thoughts*," were among his favourite maxims. Filial affection he taught, and even enjoined it to such an extent, that he ordered that the slayer of a father should be put to death by the son; that "he should not live under the same heaven," were the words in which he urged this application of the *lex talionis*. He was modest in his demeanour, though this virtue has not descended with his doctrines to his modern disciples, who are self-sufficient and overbearing to all who do not profess the state religion of China, as Confucianism really is. After completing his last work, which was a history of the times in which he lived, the great sage died at the age of seventy-three, "much regretted by the rulers of the states whose government and morals he had contributed mainly to ameliorate. Time has but added to the reputation which he left behind him; and he is now, at the distance of more than 2,000 years, held in universal veneration throughout China by persons of all sects and persuasions, with shrines and temples erected to his worship."* Of course, various prodigies are related as having occurred at his birth; and, not content with knowing that his intellect was more than that of his contemporaries, his followers maintain that in stature he overtopped all the men of that period also. We need

* Davis: "Chinese," Vol. ii., p. 129.

not follow them into these by-paths of hero-worship. It is enough for us to know that though he inculcated great morality he was like many others in similar circumstances—an indifferent observer of the common precepts which ought to govern men's actions. Among other breaches of good manners, it is related that, without any sufficient reason even for a philosopher, he divorced his wife, and that his sons and grandson followed his example so far as to divorce theirs also.

Nevertheless, if for nothing else than the extraordinary influence that he has exerted in Chinese life and modes of thought, Confucius must incontestably be looked upon as a very great man. Though only a single grandson survived him, yet the succession has continued up to the present time, through upwards of seventy generations, in the very district where their great ancestor lived; an instance of an "old family," compared with which the most ancient aristocrat in Europe is but a mushroom of yesterday. We have spoken of the hereditary honours by which his family are to this day distinguished. In every city, down to those of the third order, is a temple dedicated to him; and the emperor, and all the learned men, delight in doing him honour. Whoever a Chinese may sneer at, whatever he be sceptical about, he takes good care to honour Confucius, and to respect his doctrines; and his opinions, being merely those of a philosopher, do not come into violent contact with any religious system, and have, therefore, a better chance to live than if they formed the basis of a theological sect.

His works, and the commentaries on them by his disciples, fill many volumes, and are studied by all the educated classes of China, who, indeed, profess them as a kind of secondary religion.

Mencius ranks as the next greatest philosopher to Confucius, but he mainly illustrated the doctrines of the great master, and did not originate new views for himself.

Buddhism we have already spoken of, but though widely spread through China, it is now said to be fast losing its hold on the minds of the people, though the Bonzes, or priests, are treated with great respect. (For illustrations of temples and monasteries, see pp. 184, 192, &c.).

Taouism gets its name from Taoueze, who was a contemporary of Confucius. The Taouists are the rationalists of China, though why they are so called might be a subject for dispute. Mohammedanism has also many followers; but the Mussulmen are fanatical and troublesome subjects, while the other Chinese religionists display no sectarian bitterness, nor attempt the religious persecution of each other. The apathetic mind of the Chinaman is quite careless as to what religion his neighbour belongs to; and, indeed, were it not that it is too much trouble for his conservative mind to change, is indifferent as to what he himself professes. Besides, all religions being to him the same, why should he change? It is accounted polite for one Chinese gentleman to ask another when they meet, "To what sublime religion do you belong?" and, on the answer being given, the other, instead of presenting him with a tract and a look of pity, pronounces a eulogium on the religion of his neighbour, concluding with the formula: "Religions are many; reason is one: we are all brothers." The government, except when religion is made a cloak for some political design, is equally tolerant.

The Taepings, who a few years ago almost desolated China by an armed rebellion, and, had it not been for the aid of the French and English, would have swept the present dynasty from the throne, attempted another revolution in religious opinion. Their religion was simply a corrupted Christianity, or Christianised Sinetic Judæism; and no doubt still the sect of "God-worshippers," as they called themselves, has many followers who in secret are attached to their

doctrines, and who may yet be the nucleus of a future overthrow of the religion of China. There is, in addition to all these religions, the state ritual worship, which regards the emperor and the court alone—"a kind of philosophical pantheism, an adoration of certain natural objects; but is a mere ceremonial, and associated with no theological doctrines." Three classes of objects are distinguished, to which the great, medium, and lesser sacrifices are offered. The first includes

COURT OF THE MONASTERY OF FI-LAI-SZ.

the heaven and the earth. Equal to these, and likewise restricted to the worship of the emperor, is the great Temple of Imperial Ancestors. The medium sacrifices are offered to the sun and moon, the gods of the land, and grain, genii, and sages. In the third class are reckoned certain natural phenomena, as well as deceased statesmen and scholars. The emperor appears to acknowledge a Supreme Being as King of Kings, the rewarder of virtue, and the punisher of vice; but still Chinese philosophy, as fixed by Chu-tze, is atheistical, and deduces "the development of the universe from one unintelligent and evilless principle." Hence, all educated Chinese are atheists, at least theoretically, as will be found by arguing with them; but when they speak of human affairs generally, and their own particular lot in life, they exhibit a belief in *Teen* as a supreme,

CHINESE (BUDDHIST) TEMPLE.

intelligent, rewarding, and punishing power."* To these notes on the Chinese religions I may add the following remarks, chiefly derived from the letter of an intelligent, liberal-minded, Presbyterian missionary, resident at Wei Hien, Northern China, as they give the views of a student on the spot, regarding Chinese philosophy and theology, in a more comprehensive and tolerant manner than almost any I have seen of the same nature:—

"Up to the time of Confucius, the (implements) of Chinese civilisation seem to have consisted in traditions, popular odes, and fragmentary documents on rites and ceremonies, government, divinations, not generally accessible. It was the merit of Confucius (and the only merit he ever claimed for himself) that he collected and arranged these scattered fragments, and gave them forth to the world in what is now known as the far-famed Chinese "Classics." From this onwards, China becomes, in a very high sense of the word, a civilising power. Its government had been that of a feudal monarchy from B.C 1122. The dynasty then introduced lasted nominally 800 years, but the founder had no successor powerful enough to hold the feudal lords in order, and ultimately the supreme authority was really vested in the heads of the more powerful states which had aggrandised themselves at the expense of the smaller ones.

The writings of Mencius show that his hope of the salvation of the country lay in the finding of an emperor; and his life-work was to infuse into the minds of the feudal princes this one idea, that he who should rule his petty state by the principles of the ancients would find the states, great and small, begin to gravitate towards him until it would be as easy to attain and govern the empire as for one to look into his palm. Thus the empire went a-begging till B.C. 249—only thirty-nine years after the death of Mencius. The new dynasty came in from Shensi, from the country west of the great bend of the Yellow River. The first emperor of this dynasty is famous as the builder of the great wall, a monument of the power of the northern barbarians, against whose incursions it was erected; and he is notorious for another act which, in my mind, has had a wonderful influence upon China—I refer to his order to collect and destroy the books of Confucius. Some say his motive was to destroy the annals of China, and so appear for evermore as the first emperor, which title, indeed, he assumed; others say it was the fearless tone of the teaching which annoyed him—the people being everywhere of more account in the classics than the emperor, and treason against the people being everywhere branded as treason against heaven, to be punished by dethronement and even death. This epoch of the book-burning decided the future of China, much as great persecutions have done in other lands. The scholars refused to give up their books, and counted it an honour to be burned with them. The most flagrant cruelties only fanned the enthusiasm. The dynasty perished in B.C. 206, and the new one which overthrew it sought to base itself on the classics which the other had nearly destroyed. Then followed quite a 'renaissance,' a revival of learning, a rage for the classics, and from this period onwards emperors vied with each other, with but rare exceptions, in paying honour to the sage Confucius. This Han dynasty (B.C. 206 to A.D. 220) carried the classics beyond the Yang Tse Keang, and even beyond the most southern limits of Modern China into the regions of Anam. Corea, Japan, the Loo Chow Islands, Formosa, Hainan, on its eastern border; Manchuria, Mongolia, Thibet, Tartary, on the north and west, all

* "China," in "Chambers' Encyclopædia."

have succumbed to Chinese civilisation, even when the Chinese have been the subject people, and have had to adopt the *dress* of the conquerors, as is now the case under the Manchu dynasty. Nor has the propagation of other religions in the slightest degree influenced the national cultus. Taouism is a native religion, having for its founder a contemporary of Confucius, to whom even the great sage paid court; but the Taouist holds by Confucius and the classics as of the essence of his *national life*, and holds by his Taouism, or doctrine of reason, as that which deals with the *unseen* and the *intangible*, in regard to which Confucius positively refused an utterance. Then from the Han dynasty onwards, Buddhism began to make its way, until it established itself in the palace, and over the length and breadth of their enormous territory. But neither did Buddhism clash with the national cultus. The Buddhist was none the less a Chinaman, and as such a Confucian. I fail sometimes to see the distinction naturally drawn between Confucianists, Buddhists, and Taouists. The three are now pretty much blended together in popular practice, and to the last *all* remain strictly Confucian; while Confucianists, so called, with only rare exceptions in my personal experience, have commonly a tincture of Buddhism or Taouism, and indeed of *both*, in the customs, religious and social, which from the universality of their practice have a right to be termed national. We are, I believe, more Confucian here than they are in the southern provinces, as with us is the Temple of the 'Duke of Chow,' the Samuel of China, as also of the graves of Confucius and Mencius. But the fact remains that nothing has displaced Confucianism, nor in any way essentially modified its action. Scholars say to me, the doctrine cannot be essentially corrupt which has survived so much vicissitude and which for so many ages has exercised so much power over the people. They mean, of course, power for good, in its inculcation of a beneficent rule on the part of the sovereign, a proper demeanour between all the different classes of society and members of the same family, making the bond of society consist in what we ourselves so well know as the golden rule."

In addition a host of superstitions find a home in China. Nearly all of the Chinese are fatalists—believers in inevitable destiny. They take no precautions against fire, even in towns built of wooden houses, and made up of narrow streets; if the houses are to be burned, they say, they will be; if not, what is the use of taking any care to prevent what will never happen? They have great confidence in fortune-tellers and "wise people," who, like their fraternity all over the world, promise good in an exact ratio to the amount of money they get; and, as "male progeny, official employment, and long life," are the three greatest blessings a Chinese can possibly desire, these in varying degrees are the good fortunes predicted to the dupes who visit the clairvoyant.

Charms, talismans, and such-like are hung up in every house, and are firmly trusted in, especially by the Taouists who are more superstitious than the rest of their countrymen.

They dread the wandering ghosts, or spirits of people who have come to a bad end. When the Europeans first came to China, mothers pointed them out as high-nosed, fair-haired demons who had wandered far from home. Hence the term yet applied, though not in the same significance or even bitterness as before, *fân-Kuei*, "foreign devil," "spirit," or "ghost," to all Europeans. "Demoniacal possession" is related of many persons, the demons having entered into them, and made them play furious pranks on those whom they disliked.

Long life is peculiarly desired by all Chinese; not so much from life being with them so

happy that they wish to prolong it, but mainly owing to the respect paid to old age. Accordingly, charms to secure longevity are in great demand. The greatest of all these is the word *show*, "long life," written on a slip of paper by the emperor's own hand. Other written spells, consisting of mystical compounds of various words, in which the twenty-eight lunar mansions, the *five* planets, and other elements of astrology are introduced, are often hung about the house to protect it from ill-fortune or to secure its good luck. Sometimes the paper on which these spells are written is burnt, and the ashes drunk in water or wine, the result being a very potent spell indeed. Rooks are unlucky birds which prognosticate misfortune such as unpleasant visits from the mandarins. A kind of white-necked crow, Davis tells us, is, however, greatly valued by them, owing to some essential service it had at one time rendered to the Chinese empire.

Good or ill-luck attaches to certain local situations and aspects; and, accordingly, before a house is built, or a grave selected, geomancers have to be consulted as to the suitability of the spot. A fortunate place for the erection of a house exercises an influence over all the members of a family, but even the fact of a member of it being laid in a "lucky grave" exerts "*foong-shuey*," or misfortune, over all the family.

CHAPTER XII.

THE CHINESE: LANGUAGE AND LITERATURE; WEAPONS; ARTS; SCIENCES.

THIS is much too extensive a subject to discuss in less than a volume, and accordingly we may dismiss it with the few brief notes that a paragraph or two will admit of receiving.

The language is monosyllabic, and every word expresses in itself a complete idea or meaning. There is no distinction of parts of speech, and no principle of inflection in the Chinese language, words being incapable of any modification of form.

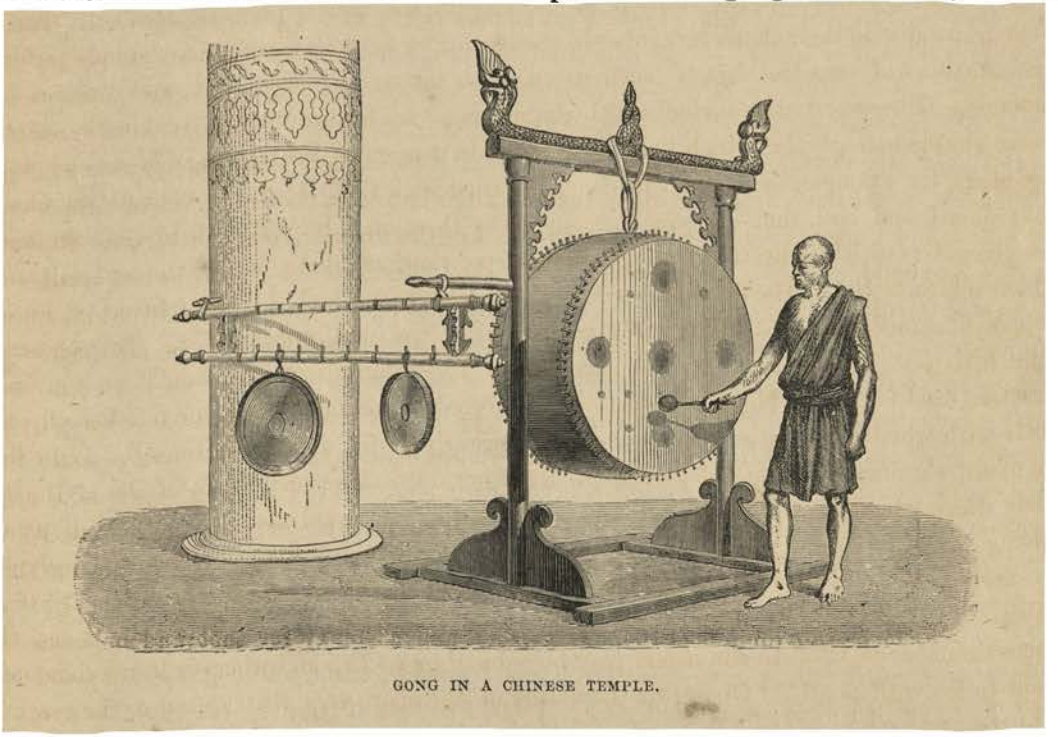
The relation of words are ascertained by their position in a sentence; hence, Chinese grammar is *solely* syntax. "Thus, 'ta,'" remarks the author of an article on the Chinese language, "according to its position in a sentence, at one time serves the purpose of an adjective, meaning 'great;' at another, a substantive, meaning 'greatness;' and, again, of a verb, meaning 'to enlarge,' and, 'to be great;' or, the adverb 'very.' There are certain words, however, which have at length lapsed into so vague and general a signification, that in conversation and literature they are now used in some cases as particles, to determine the relations of other words; but in the older literature this is very rare, and is against the genius of the language. From what has been said it will readily be inferred that the gender, number, and case of words are not determined by the *form* of the words themselves. They are, in fact, denoted by the addition of other words. Thus, *people* in Chinese is *multitude, man, son*, is *man, child; daughter* is *woman, child. The best of men* is in Chinese a *hundred man good.* The purest Chinese is spoken at Nankin, but the same idiom, called 'the language of the mandarins,' is spoken by the educated in all parts of the empire."

In Chinese the written character most generally does not indicate the word, but gives a hieroglyphic representation of the thing to be expressed. Hence, there must be as many characters as there are words to be expressed; in all, there are about 50,000, but many of these are not in general use. "In writing and printing," to use the words of the writer already quoted, "the characters are arranged in perpendicular columns, which follow one another from right to left. In its origin, Chinese writing is hieroglyphic, or picture writing, with the addition of a limited number of symbolic and conventional signs; the larger number of Chinese characters are formed by the combination of hieroglyphs and signs. But as one such character by itself seldom determines the sound, an additional word is conjoined for this purpose; so that the great mass of Chinese written words consists of an ideographic, and a phonetic element. Native grammarians divide their characters into six classes. The first class comprises simply pictorial representations of sensible objects, such as the sun, moon, mountains, &c., and contains 608 characters. The second class includes such characters as are formed by the combination of two or more simple hieroglyphs, which together convey, in a more or less intelligible manner, some other idea; for example, hieroglyph for sun, combined with that for moon, conveys the idea of light; mouth and bird, that of song, &c.; of these there are 740. The third class embraces those characters which indicate certain relations of position; as, above, below, the numerals, &c.; of these there are 107. The fourth class consists of characters which, by being inverted, acquire an opposite signification; as, right, left, standing, lying, &c., and contains 372. The characters of the fifth class are termed derived characters; the meaning of the simple or compound characters used to express physical objects is transferred to mental objects, or to other physical objects with which they are associated, *e.g.*, the hieroglyph for a heart signifies the soul; that for a room, signifies the wife, &c.; of these there are 598. The characters of the sixth class include those which are composed, as above mentioned, of sign and sound. Almost all names of plants, fishes, birds, and many other objects which it would be difficult to represent hieroglyphically, are described by the compound characters of the sixth class, which amount to 21,810 in number. As this class, however, consists merely of repetitions of the other five classes, the immense number of Chinese characters may be reduced to 2,425; and whoever learns these may be said to know them all." Owing to the nature of the characters that appeal to the eye, and not to the ear, oratory is scarcely possible in China; it is even exceedingly difficult to read a book aloud, so as to convey to the hearers the meaning of the author.

The Chinese literature is certainly the most extensive and comprehensive in Asia. The printed catalogue of the Emperor Kien-long's library is contained in 122 volumes, and it is said that a collection of the Chinese classics, with scholia and commentaries, comprises 180,000 volumes. In addition to the "classics," such as the writings of Confucius, Tao-tse, &c., there are the codes of the law of China, and a rich series of works on medicine, natural history, agriculture, music, astronomy, &c., and numerous dictionaries. There are also various encyclopædias and geographical works, as well as a series of the national annals from the year B.C. 2698 to A.D. 1645, comprising 3,706 books. Poetry and the Drama are also cultivated, and they have now so far thrown off their national pride and reserve as to have translated several of the best English works on medicine, surgery, &c., into the Chinese language. Booksellers' shops are common in every town, and books can be bought cheaply. All classes read; even the coolie, resting on his burden for a minute or two, will pull out a book, it may be

a romance or a volume of popular songs, and commence reading. Such is the respect for written or printed paper that any waste material of that sort is burnt daily in front of the door, or collected by men who go about from house to house in case any of it should be profaned.

A few of the Chinese proverbs may show the character of the people, and their way of thinking, better than any mere description:—"A wise man adapts himself to circumstances, as water shapes itself to the vessel that contains it;" "Misfortunes issue out where disease enters in—at the mouth;" "The error of one moment becomes the sorrow of a whole lifetime;" "Disease may be cured, but not destiny;" "A vacant mind is open to all suggestions, as the hollow mountain returns all sounds;" "He who pursues the stag regards not hares;" "If the



GONG IN A CHINESE TEMPLE.

roots be left the grass will grow again" (this is the reason given for exterminating a traitor's family); "The gem cannot be polished without friction, nor the man perfected without trials;" "A wise man forgets old grudges;" "Riches come better after poverty than poverty after riches;" "A bird can roost but on one branch;" "A horse can drink no more than its fill from the river" (Enough is as good as a feast); "When the port is dry the fishes will be seen" (When the accounts are settled the profits will appear); "Who swallows quick can chew but little" (applied to learning); "You cannot strip two skins off one cow;" "He who wishes to rise in the world should veil his ambition with the forms of humility;" "The gods cannot help a man who loses opportunities;" "Dig a well before you are thirsty" (Be prepared against contingencies); "The full stomach cannot comprehend the evil of hunger;" "Eggs are close things, but the chicks come out at last" (Murder will out); "To add feet to a snake" (Superfluity in a discourse when the subject is altered); "Who aims at excellence will be above mediocrity; who aims at mediocrity will fall short of it;" "To win a cat and lose a cow" (consequences of litigation); "I will not try my porcelain bowl against his earthen dish"

(said in contempt); "He who toils with pain will eat with pleasure;" "Borrowed money makes time short, working for others makes it long;" "Those who cannot sometimes be deaf are unfit to rule;" "Early preferment makes a lazy genius;" "Large fowls will not eat small grain" (Great mandarins are not content with little bribes); "The best thing is to be respected, and the next to be loved; it is bad to be hated, but worse still to be despised;" "The poor cannot contend with the rich, nor the rich with the powerful;" "A man's words are like an arrow, straight to the mark; a woman's are like a broken fan;" "One lash to a good horse; one word to a wise man;" "Let every man sweep the snow from before his own doors, and not busy himself about the frost on his neighbours' tiles;" "Though the life of a man be short of a hundred years, he gives himself as much pain and anxiety as if he were to live a thousand;" "By nature all men are alike; but by education widely different."*

Weapons.

Until recently the Chinese arms were very primitive—in fact, simply what they had been for hundreds, if not thousands, of years; but since the last time they experienced the power of the English and French, they have become convinced of the superiority of the Western weapons. In addition to building gun-boats, they have established manufactories of cannon and small arms, and are also importing large quantities, so that should they again come into collision with Europe or America it can scarcely be expected that the victory will be such an easy one for the invader. What weapons they used in former times may be seen from the following list of military accoutrements, that in 1860 were always ordered to be kept ready in store for the use of the Shanghai garrison:—"590 iron helmets; 86 iron-ribbed leather caps; 48 soldiers' coats studded with brass buttons; 128 soldiers' coats adorned with snakes; 140 soldiers' coats with silken badges; 360 soldiers' coats with badges adorned with rampant tigers; 55 soldiers' coats with badges, on each of which is inscribed the word 'bravery;' 260 swords; 150 bows; 4,750 arrows; 360 fowling-pieces; 9 spears; 360 hatchets; 55 shields, with swords to correspond; 15 guns, with gun-carriages; 80 jingalls; 10 powder-cases, and as many for shot and bullets; flags in abundance, with drums, gongs, rattles, horns, trumpets, tents, screens, matches; 400 iron shot; 2,345 smaller ditto; 4,570 bullets; and 5,000 pounds of powder" (p. 200).

Arts.

The Chinese people are more imitative than inventive. It is said that a Chinese tailor on one occasion imitated all the rents and patches on a garment given him to take the measure from, on a new one which he was making. Yet we must remember that they invented gunpowder, that the use of the magnetic compass was first known in China, while printing has been used from the very earliest times in the multiplication of books, and other literary documents.

Printing is done from fixed blocks, in the same way that woodcuts are. For printing the Chinese character this method is indeed preferable to using movable types, more especially when there are so many impressions required for the use of such a reading people as the Chinese. They do, however, use movable types in some cases; when the type is kept standing, and slight changes are required from time to time. For instance, in the "Red Book" of China is

* "Davis," &c., Vol. ii., p. 240.

published the name of every individual holding an official appointment, and as new editions of this are published from time to time, the types require to be movable. In preparing blocks for printing, the "copy" is first written by a professional scribe on very thin transparent paper, and laid on the wood blocks, which have been previously spread with paste or size. The paper being subsequently rubbed over, an impression of the characters remain, but in an inverted position. The wood between these is chiselled out by the wood-cutter, leaving the characters in relief. It is then inked and impressions taken on thin paper, which is only printed on one side. The date of the invention of the art of printing in China is very remote, for it was in use in the tenth century at least. The government prohibits the publication of no book, but remorselessly bastinadoes the author of a lampoon or attack upon "the powers that be." Many individuals have private presses, which they use in printing handbills and advertisements of all kinds, with which the walls are thickly covered. In Pekin and other large towns are published daily papers, and in the former city an *Official Gazette*, which contains a summary of all public affairs, memorials to the emperor, &c. More remarkable still, though like all such prints, it chronicles, as it did during the Taeping Rebellion, the victories of the emperor, it also records his defeats. In the time of Confucius all books were written on slips of bamboo with a sharp pointed style; next they were written on silk or linen; and it was not until A.D. 95 that paper was invented. At the present time all writing is done with a brush and cake ink, known in commerce as "Indian ink," though in reality it has nothing to do with India. It is usually said to be made from the contents of the ink-bag of the cuttle-fish; but though it might at one time have been derived from this source, at present it is an artificial compound of lampblack and gluten, with a little musk to give it a more agreeable odour.

Gunpowder is a very ancient invention in China, having been used at a siege in 1273. The composition of the Chinese gunpowder has never much altered, and that in use at the present time is almost exactly the same as the English. Cannon were also used from an early date, the most ancient being tubes of iron bound round with hoops.*

The *Mariners' Compass* has been known in China from a very early period, and it is rather remarkable that it should have been invented in a nation so little addicted to long voyages as are the Chinese. It may be added, that not only did they know the use of the compass, but that they were acquainted with its "variations," *i.e.*, its deviation from the true pole, a piece of knowledge not acquired in Europe until long after the compass was in use on long voyages.

Navigation as an art is likely to make rapid advances in China, but it has certainly retrograded from what it was in former times, when her sailors navigated as far as India, while at present the Malay Islands forms about the limit of their foreign voyages. Though not a seafaring people they make many coasting voyages, and it was calculated in 1836 that on the

* Some authors affect to be sceptical regarding the antiquity of Chinese civilisation, even to the limited extent it is allowed by Europeans, and think that there is nothing but the vain boastings of the Chinese themselves to support the assertion of their early knowledge of the loadstone, the compass, &c.; or that they were anything in the time of Confucius, or until Buddhism came from India, but a rude race of agriculturists. Without denying that there is a good deal of myth mixed up with ancient Chinese history, and much of it is simply *manufactured to order*, yet it is safer to cling, with such ripe scholars as Neumann, Klaproth, and Abel Remusat, to the old belief.

Pearl River, where it passes Canton, there were no less than 84,000 boats, "either at rest, or moving in all directions, inhabited by men, women, and children, the infants having gourds tied to their backs to buoy them in the event of falling overboard; making up a floating population of not less than 150,000."* It is, in fact, a large floating metropolis, lying within a stone's throw of land, the inhabitants of which scarcely ever touch it; and so long indeed

CHINESE SOLDIERS OF THE OLD SCHOOL.

have they been in the habit of living in these floating houses, that when they do go ashore they can scarcely walk. In these boats they are born, earn their scanty living, sleep, and die, often from generation to generation. The native vessels, or *junks*, are shown on p. 201. They are clumsy-looking vessels, with mat sails, so that it is difficult for them to trim them so as to catch the breeze in the same way that can be done with canvas sails. The seamen are the scum of China; a more depraved set of scoundrels it would be hard to pick up in any number of seaports in any other part of the world. The coast was, and is yet to some extent infested by fierce, reckless pirates. A few years since a number of them took passage on

* Ruschenberger's "Voyage Round the World," Vol. ii., p. 216.

board a coasting steamer, officered by Europeans, and at a convenient opportunity attacked the crew, killed, or disabled the others, and then made off with their booty in the junks of their confederates, which came alongside for that purpose. A favourite method adopted by them to disable the crew of the vessel attacked is to throw on board what are termed by English speaking sailors, "stink-pots," vessels containing some gas, which escapes on the utensil being broken, and suffocates the crew to such an extent as to disable them from making resistance. On one occasion, a pirate about to be attacked by a British gun-boat, had the rashness to attempt to throw "stink-pots" on the deck of the war-ship, but a broadside soon convinced the drowning pirates of the danger of attempting this piece of Sinetic warfare against such an enemy.

CHINESE JUNK.

All the crew of a trading junk are shareholders in it, with the privilege of putting a certain quantity of goods on board as their own private "venture." Trade is the chief object with the seamen, and the working of the junk quite a secondary consideration. The crew exercise complete control over the vessel, and oppose every measure which they think injurious to their own interests, so that the captain and pilot are frequently obliged to submit to them. In time of danger they lose all courage and presence of mind, and their want of discipline and indecision is often the cause of the destruction of the vessel.

The Chinese are good mechanicians, and manufacture beautiful lacquered ware in the shape of cabinets, trays, &c., though as artists they have not the skill or taste of the Japanese. They have long had in use a machine for cleaning raw cotton, and their various kinds of wheels, &c., for raising water are very ingenious. They are, however, averse to machinery, on the plea that machines would save human labour, and therefore throw out of employment large numbers of

the population. But there seems to be every likelihood that in time these ideas will disappear before the hard logic of facts. Indeed, within late years, the question of internal improvements has come before the Chinese statesmen. The Imperial Government also called upon the Governors of Provinces for written opinions on the course to be pursued in regard to the revision of the expiring treaties with the Western Powers. The report of the Governor of the Province of Kiang-su, in which Shanghai is situated, became public, and is a very curious and interesting document; all the more interesting as emanating from a man who had many opportunities of seeing the effect of western machinery and civilisation, and of enlarging his mind by intercourse with Europeans.

He thinks that the pressure from without is so intense that the Government must yield on some points. He is decidedly opposed to allowing foreigners to navigate the inland waters of China, or to establish trade in the interior, on the ground that they would consume the profits of the country. He is opposed to railroads, because they would destroy the carrying trade, and injure the business of boatmen, coolies, hotel-keepers, and carriers. He is, however, in favour of opening up the coal mines, as they would develop a resource China is in much need of, and give employment to labourers. It is curious in this jumble of false politico-economical ideas to listen, as it were, to the echo of the same noisy speeches which were made in England some years ago, against railways, free-trade, the ship laws, the corn laws, and, indeed, every improvement which did not meet with the approval of the mandarin-minded orators in Parliament and out of it.

Lastly, the Viceroy of Kiang-su expresses himself in favour of religious toleration, for he remarks that the Christian sects are so "divided among themselves, that they can make no headway against Confucianism, which has stood the attrition of myriads of ages, and regenerated China in morals, manners, and government."

The *silk and porcelain* manufactures of China have been long world-famous. Indeed, so well known were they as porcelain makers that the name of the country has been given to some of the finer varieties of the manufacture known in every household as "china." In the fourteenth century the Emperor Yung-loo erected a porcelain tower in honour of his mother. This edifice, which was long the pride of Nanking, the Taepings, in 1860, blew up, and nothing now remains of this once stately work of art but a pile of broken porcelain.

The Chinese candles and mirrors are also excellent; the latter especially are often of wonderful construction. Glass has been long known to them, but many of the houses have semi-transparent horn or mica for window-panes, this being considered as better proof against the extremes of heat and cold. The ivory carvings of China are of great beauty, and many of them of the most intricate nature. A common Chinese puzzle consists of seven or eight ivory balls, one within the other. In reality there is no deception in the matter. They are actually cut one within the other, "by means of sharp, crooked instruments, working through the numerous round holes with which the balls are perforated, and which enable the workmen to cut away the substance between, and thus to detach the balls from one another, after which the surfaces are carved."

They also cut ornaments, boxes, figures, &c., in agate, rock crystal, stalactite, &c., in the most ingeniously beautiful manner. In this art they far surpass European workmen. Their very tools prove their originality. Their saw, for example, is a thin plate of steel, kept straight

by a strip of bamboo running along the back of it, which also serves for a handle. The other tools used by them are equally ingenious, and suitable for the uses to which they are put.

Fine Art has never made great advances in China. The Chinese have little idea of the arrangement of the figures in a painting, and no knowledge whatever of perspective, or of light and shade. The more common specimens of Chinese art can be seen in any English tea-dealer's window, or on the "willow pattern" plates, the original design for which was imported from China. Yet they are exquisite colourists, and in some of their sketches display not a little humour of the Sinetic type. A favourite subject for the pencil of Chinese artists is the bamboo in all stages of growth, from the tender shoot just appearing above ground (in which state it is eaten by them), to the full-grown plant bearing flowers; and well it deserves these honours, for no plant in China yields so many materials used in the arts and daily life of the people.

Though their gardens are rather artificially laid out, yet many of them display great taste and considerable ingenuity in producing picturesque effects, and their skill in the cultivation of plants has been long recognised. They have many musical instruments, among others lutes, guitars, flutes, a three-stringed fiddle, a sort of wired harmonicon, drums covered with snake-skin; and many of them have a considerable taste for, and skill in, music.

Sciences.

Nearly everything in China is bought by weight. Even fish, which are taken to market alive, are lifted out of the water by means of a ring placed round their lips, and weighed on a very curious steel-yard, which is the balance used on such occasions. If the customer does not care for the entire fish, no hesitation, it is said, is shown in cutting a pound or two out of its living body, and again transferring it to the water.

The sciences are not, as a rule, however, far advanced in China, though there exists an encyclopædia of human knowledge, according to Chinese ideas, in sixty-four volumes. They profess to set no value on abstract science; utility is their immediate aim. Let a Chinese be shown the most beautiful of chemical or other scientific experiments, and he will look on with a stolid countenance, and if he finds that it has no immediate practical application will turn away from the operator with contempt.

Yet they have stumbled upon a surprisingly great number of mechanical and other inventions, in spite of their ignorance of the scientific theory of the discoveries, which they have applied to useful purposes. Among others may be enumerated spectacles, which are made of an enormous size, as may be seen in the engraving of a Chinese schoolmaster on p. 213. They have attempted imitations of European telescopes, which the Japanese have long made excellently, from models supplied them; but without success. The first of Brewster's kaleidoscopes which reached China was however extensively copied, and scattered over the empire under the appropriate name of the "tube of ten thousand flames."

Astrology is too much believed in for the Chinese to possess much sound astronomy. Indeed, until the learned Jesuits taught them the elements of the science, as cultivated in Europe, they knew little or nothing of it. Their medical knowledge is poor, though their *materia medica* contains an immense repertory of what are in most cases absurdly useless "remedies." Surgery stands on about the same level as medicine; nor can it be expected that

in a country where anatomy is not studied, and physicians held in small consideration, that the science of medicine, in any of its branches, can be at a high standard. As a specimen of their anatomical ideas—it is widely believed that the bones of women are white, while those of men are black. In the science of numbers and geometry, as well as of mechanics, the Chinese have nothing to teach us, ingenious though some of their machines for raising water and other purposes are. Calculations are made with great rapidity by means of the *suan-pan*, an abacus, or mechanical reckoner. It consists of an oblong box, having balls of wood or ivory strung upon wires in separate columns. One column represents units, with a decimal decrease and diminution to the left and right. Each ball above the longitudinal partition, which divides the board in two, represents five; and each ball below it stands for one. This machine follows the Chinese all over the world, though in the large towns they sometimes write down numbers in abbreviated marks, and place them in numerical order, as we do our Arabic figures.

Agriculture is very extensively followed in China; they may, indeed, be said to be the most agricultural nation in the world, not even excepting the people of the United States of America, one-third of whom are farmers. The Chinese are great vegetable feeders. They use little animal food, and employ few beasts of burden. They care little for any of the European vegetables; even the potato has made little progress amongst them. Rice is the great object of their agriculture; and among the pictures of Chinese life and arts, the various processes employed in the cultivation of this grain are among the subjects commonly depicted. Everything is economised for manure; and, as utility is the first object of a Chinaman, in agriculture as in everything else, the fields on either side of the highways send forth an odour anything but grateful to the nose of people of a less practical turn of mind than the industrious cultivators of the "Flowery Land." Irrigation is practised and, indeed, it may be said, that considering the appliances, and the almost entire use of manual labour in China, agriculture is at a respectable if not a high stage.

Among the other arts—certainly perhaps indigenous—confined to China, is that of fishing with cormorants. The birds are carefully trained by their master, who pursues his occupation from a little raft on the river or lake. When they capture a fish they return to the raft with it, and are rewarded by some of the refuse, or a small fish, after they have finished. They are trained never to swallow their prey, just as a greyhound is; but even were they so inclined, an iron ring placed loosely around their throat prevents it sufficiently expanding to allow of the fish passing the gullet. Fishing is, indeed, one of the arts in which the Chinese excel, and all the great rivers are crowded with boats, full of men, women, and children, engaged in catching, splitting, drying, and salting fish; or, putting into vessels those they want to keep alive. On page 209 we give an illustration of a common fishing apparatus, by which the net is dropped into the water and then raised again, by means of a wooden counterpoise, on which they lean the weight of their body. Fish is cheap; but butchers' meat is dear, owing to the limited amount of ground available for grazing. Fuel is also dear; most of the forests having been cut down to supply timber for the houses, or to clear the ground to grow food; and the great mines of coal, the use of which has been known in China for more than 1,000 years, are not opened out to anything but the most trifling extent, owing to a fear that if this were done the equilibrium of the earth would be destroyed, and everything—Chinese and barbarian alike—would be turned upside down. Fireplaces are accordingly little used, except in the cold northern

provinces; grass, prunings of the trees, roots, and shrubs, form the fuel most commonly used for cooking.

Early marriage, owing to the desire for male progeny, is universal in China. Indeed, so essential is the possession of a son looked upon, that life has sometimes been granted to a homicide, if the want of another son or grandson, above the age of sixteen, rendered his

A CHINESE ARTIST.

existence necessary to the support of a parent. In some cases, the nephew or other near relative may be reprieved for the same reason. The clubbing together of families under one roof renders the support of a household easier than it otherwise would be, so that any prudential scruples about marriage rarely enter the mind of a Chinese. These causes, added to the fact that until recently emigration was forbidden, have over-populated the country; though the enormous slaughter of the Taeping Rebellion so decimated the people in certain districts, that they were turned into deserts. These Malthusian questions, affecting population as well as the statistics of commerce, and, especially, the tea and opium trade, are subjects which belong to politics and geography; and with the simple mention of them we must close our slight sketch of the Chinese ways of life.

CHAPTER XIII.

The Mantchu Tartars: The Rude Tribes of China: The Chinese Abroad.

The Mantchu Tartars have ever been the trouble of the Chinese. To repel them they built the great wall, 1,500 miles in length, across China; but still they at various times established themselves in the country, and about 200 years ago finally expelled the Ming dynasty; and their descendants are now the rulers of China. It cannot be doubted that the influence of the bold tribesmen of Mantchuria has been for good to China. They are more determined and more active than the Chinese proper, and have ever shown themselves in battle formidable opponents, charging batteries of cannon in a manner which would have done credit to the picked soldiers of Europe or America. Of the slain in the battles which we had with the Chinese army the greater number were Tartars. They form the most trusted soldiers in the empire, and as the emperor is always of their race, the body-guards are also of this nationality. Their favourite weapon is the spear, but bows of enormous strength are also used by them, though European arms are now displacing the more primitive weapons which they brought with them from the Tartar wilds.

Constantly practising themselves in the use of arms, the Tartars now excel in muscle more than in brains, and are accordingly despised by the intellectual Chinese, who style them contemptuously—though not within their hearing—"cows." Yet, though a conquered race, their influence on the conquerors has been great. The Chinese, as Mr. Fleming has pointed out, by dint of that unwearying desire to accumulate wealth, and by plodding, cunning, and hardship, has wormed himself beyond the Great Wall, built towns and villages, cultivated every rood of land, and is throughout Mantchuria everywhere the farmer and the trader. "He claims the best part of Mantchuria as his own, and dares even to scandalise the Tartar race in their own capital, though it is barely two centuries since that race filed in long cavalry columns through those gates at Shan-Kis-Kwan, and were introduced by an indiscreet Chinese general to the vast empire, which they soon conquered and sternly governed. Now, the Chinese seem to be the conquerors, for they have not only obtained possession of the land, and converted it into a region thoroughly their own, but they have imposed their language, their habits and customs, and every trait belonging to them, on those of the original occupants who chose to mix with them, and ousted out every grim old bannerman who would not condescend to shop-keeping, or handling the spade or plough. There is not the most trifling Mantchu word to designate town, hamlet, mountain, or river, in use among the people nowadays, and anything that might at all tell of the character and power of the original proprietors is entirely effaced. If the Mantchus obtained possession of the Dragon throne at Pekin, partly by force of arms and military prowess, and partly by perfidy, aided by rebellions among the Chinese themselves; if they compelled the hundreds of millions whom they conquered to alter their dress, wear tails, and, perhaps, smoke tobacco, the people thus subjugated have made ample retaliation by wiping out every trace of their invaders in their own country, and leaving the existence of the usurpers all but traditionary in the metropolis, where, 200 years ago, they held their court, and where one of their kings boldly vowed vengeance for seven great grievances that he imagined

had been brought on him by the Chinese emperor. Nothing prevents the invasion of the Corea by these wonderful Chinese but the high palisade that keeps them within the limit of Mantchuria. For, if once they get a footing in that country, the Coreans would suffer the same fate as the Mantchus, and there is no telling where these sons of Ham would stop in their bloodless aggrandisement and territorial acquisitiveness."

The Mantchus are really a Chinese offshoot of the great Tungus family, *i.e.*, they are Tungus tribes of Mantchuria, under China, while those of Siberia are under Russia. Still, it is convenient to speak of them as Chinese, more especially since they are now so mixed with the Chinese race that it is difficult to distinguish the one ethnologically from the other. Still, they are only Tungus "in the way that an Englishman is a German"—in other words, the designation is purely technical. The Mantchus in the Chinese army far outnumber the Chinese, and it is the policy of the Government to send them as garrisons everywhere *except in Mantchuria*. There must be many half-castes in the places where they are quartered. Barrow mentions that many of them since their advent in China have entirely altered their physiognomy, some even having bushy beards (p. 216)—a character of neither the Chinese nor the Mongolians proper. There are many Mantchu tribes, all known by the vague term of Tartar; but the Thibetans are sometimes also so called, and so are the Turks of "Chinese Tartary, *i. e.*, of Khotan, Yarkand, and Little Bokhara; indeed it would be safer to entirely drop it out of the ethnographical vocabulary. Though the Chinese and the Tartars have now amalgamated to the extent indicated, yet on the other hand in many respects they have mingled like oil and water. In every large city there is a Tartar quarter and a Chinese quarter, which are shut off from each other by gates, closed at night; in many cases, indeed, no Chinaman dare enter the Tartar quarter.

On the frontiers and retired hilly areas of China are rude tribes whom civilisation has not yet reached, and who are believed to be the aborigines of the country before the Chinese race overspread it. In this case they must be of very great antiquity.

Among these tribes are the Miaoutse, though in all probability this is a Chinese name for them; and that instead of being the aborigines of China they are, as Latham suggests, the Chinese in their aboriginal state.

We know little or nothing about them. One tribe which inhabits the Ping-Sha-Shih Hills has the following custom:—"When a man marries, he sticks five small flags into a bundle of grass, bound together by seven bands. Of these he makes a sort of idol, kneeling before it. Meanwhile his friends fold their arms and bow. After this they feast. After the death of a parent the eldest son remains at home without washing his face for forty-nine days. Having done this he sacrifices to Yang-Kwei, the Miaoutse Mercury."

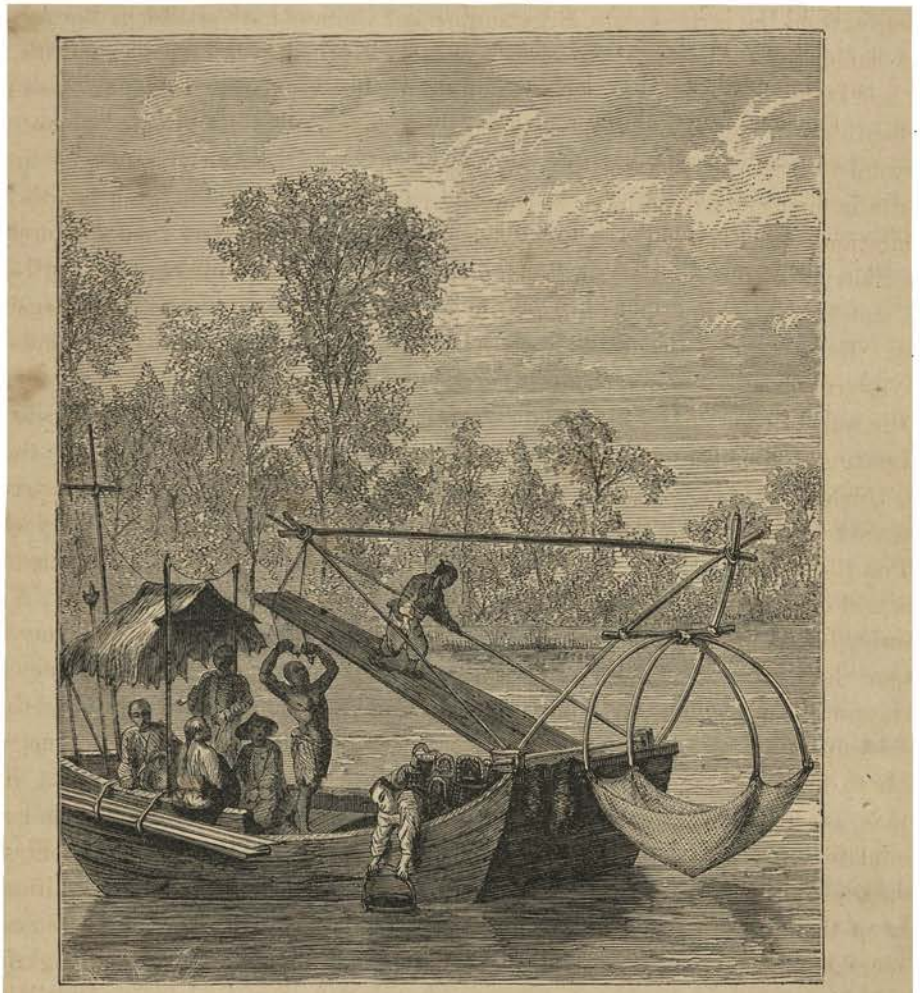
The Hea-King tribe offer the head of a tiger to their divinity when a friend is sick. Before the dish or platter on which the head is placed is a sword with three incense sticks and two candles, behind it, and three cups of wine in front. Before this they cross their arms and bow.

One tribe solemnises marriage by sacrificing a dog; another offers up a white tiger on the occasion of naming his child; while others sacrifice fatted oxen on various occasions; and one of them kindles a great bonfire at the funeral of their relatives.

The Chinese Abroad.

Until within the last few years the Chinese were forbidden to leave their own country. This regulation was however never strictly enforced in regard to the neighbouring kingdoms. Accordingly, from the earliest date, large numbers of Chinese have settled in Burmah, Siam, the Malay Islands, the Philippines, and elsewhere, very frequently intermarrying with the native women, and being continually recruited from the mother country. In all of these places they formed flourishing colonies, but kept up their own customs and "institutions" almost intact, and look forward to returning home with a competency. After the discovery of gold in California and Australia numbers arrived in those countries, as well as in the Sandwich Islands, in spite of the prohibition against emigration, and after the law was abolished they absolutely swarmed into the Eldorado of the South and West. In Australia great numbers are settled as gold-diggers, storekeepers, or market gardeners, and are esteemed an industrious, peaceable race of colonists. In many cases they have adopted European manners and dress, and have even found Western damsels—in most cases of Irish origin—bold enough to unite their lot with that of the sons of the Celestial Empire. But California has ever been the favourite country of the emigrating Chinaman. From Lower California, throughout the whole of the state, in Nevada, Idaho, Oregon, Washington Territory, British Columbia, and Vancouver Island numbers are found, chiefly in the gold-mining localities. In all, there cannot be much less than 130,000 on the Pacific coast, most of them of the male sex, though in San Francisco, Portland, Victoria, and other considerable towns, there are not a few females, whose beauty, if not great, is certainly, by all accounts, infinitely superior to their virtue. In almost every place both sexes wear their native dress, keep up their old manners, and have a tendency either for company, mutual protection, or other less apparent idiosyncracy, to herd together in the dingiest localities. Indeed, the mere fact of a crowd of Chinese settling in any neighbourhood is enough to drive all the whites from it. Everywhere he is the same meek, industrious, illused man, content to submit to contumely from the stronger race, so long as he has a chance to accumulate a few ounces of gold dust, or is simply allowed to live. Travelling over the mountain trails almost everywhere in California—and it is only in scattered localities that he is found out of that state—no matter how remote and solitary may be your route, you can scarcely fail to meet him, sloping-eyed, yellow-complexioned, with a shaved head and pigtail carefully secured in a twisted knot behind; clad in a loose cloth or calico garment, half shirt, half jacket; trousers equally wide; a long bamboo-pole, or the handle of a mining shovel over his shoulder, on either end of which, carefully balanced, are a sack of rice, a piece of pork, and a heterogenous mass of mining tools; his head is covered with a hat made of slips of bamboo, the brim equal in extent to that of a moderately-sized umbrella. He always answers to the name of "John," and apparently considers that it is a term equal to "man," or "sir," generally; for when he presumes to address you in his mild way he will also style you "John." On the Pacific coast he follows many ways of gaining his modicum of rice; and the representative of Chinese industry is in this case "Mining John." The white miners only allow him to labour at the poorer diggings, or at others which have been so well wrought over as no longer to yield returns enough to satisfy their ideas as to wages. Accordingly, we find John at work in some remote locality which the stronger race has deserted, or which is too

poor to tempt them to drive out the Chinese. To this day meetings are held and resolutions passed against allowing the immigration of the Celestials, but all in vain. The "heathen Chinee," if driven out of one locality, goes to another, and if left at peace again soon creeps back. During my travels on the Pacific slope of the Rocky Mountains I saw much of the



CHINESE FISHING.

Chinese, and as their condition on that coast is but vaguely known—chiefly from Mr. Bret Harte's amusing ditty of how one of them "came it that day upon William and me" in a manner which is I daresay familiar enough to even the grave reader of these pages—I may be allowed to condense for this purpose a brief account I wrote some years ago upon "The Chinese from Home."

On one occasion I was forced to pass a few days with some Chinese on the banks of Fraser River in British Columbia, at a locality called Forster's Bar, between Lilloet and Lytton. It had once been a busy spot in the "flush times," but was now deserted; in the height of summer it was, however, a solitary but beautiful place. My hosts numbered some twenty men,

and occupied the deserted cabins of the gold-diggers who had formerly mined in the locality. Every morning they would go down to the river-side and labour, steadily washing the gravel for gold until mid-day, when their slight meal of rice and vegetables was partaken of. About six o'clock they stopped work for the day, and after carefully washing themselves in the river they prepared supper. I was the only White there, and had made an arrangement with them about my meals. Accordingly my supper was first prepared, an office which I generally superintended, as they had, according to my observation, a nasty habit of incorporating rattlesnakes, frogs, slugs, and other disagreeables in their stews. After supper they would look to their little patches of water melons, cabbages, &c.; and their head man would talk to me about his daily life, or the province he had come from, and to which he hoped before long to return. The greater portion of them, however, after they had weighed out the proceeds of their day's labour, and allotted each man his share by the aid of a "suan-pan" (p. 204), would place themselves on their sleeping benches, put a little tray before them on which were all the materials for smoking, and soon drug themselves into a dreaming stupidity with the fumes of opium. Their huts were situated among the most beautiful scenery, by the banks of a fine river, over which cataracts from the snow-capped mountains in the distance fell gurgling or roaring into the waters below. But for all this, on which I never tired of gazing, my hosts seemed to care little. They had no visitors save an Indian on horseback now and then, who treated them very cavalierly, and rarely dismounted. On Sundays they generally laid over from work, not from any religious motive, as they were Buddhists, but merely as a day of rest; and sometimes, if they had been more than ordinarily successful, one of them would go to the town or trading post, distant some ten miles, and buy some provisions and a bottle of a beverage called (I quote the label) "Fine Old Tom," over which they made very merry for a few hours, playing a rude description of musical instrument sounding like a paralytic drum. They made however poor pay, generally not more than three or four shillings per diem each, though now and then they would come upon a lucky "pocket," and return in the evening grinning from ear to ear. The ground was however getting exhausted, and they were then talking of putting their household goods on the bamboo pole, and of removing to some more favoured locality which they had heard of.

Go down into almost any town or village and you will find John moving about with that same silent air of his. Here he generally follows the business of a laundry-man. All through the by-streets and suburbs you can see his little cabin, with a signboard informing that here lives "Whang Ho, Washing and Ironing. Buttons sewed on." And peeping through the window you see the proprietor busily at work clearstarching or ironing out the frills on the shirt bosom of probably the Governor himself. He has a large pan full of lighted charcoal which he uses as a "flat iron," and his mouth is full of water, which he most adroitly sprinkles over the linen in a fine shower. If you have any foul clothes he will follow you home, take them away, and return them again in a day or two, charging about sixpence each piece for his trouble, bargaining, however, that he has not to find linen collars for paper ones, which may have been dropped in. From the frequent warnings of washing John on this subject I suspect that this is a custom of the colonial gentlemen by which our friend has suffered in time past. In the suburbs of every town agricultural John is busy at work, clearing the most unlikely pieces of ground for the purpose of rearing vegetables for the market. These farmers, or

rather market gardeners, are generally in companies of three or four, and if you pass that way you can generally find one or other of the bucolic partners driving the old cart, and still older horse, either from or to market; if the latter be the case it is usually filled with several casks of garbage, &c., which the industrious proprietor has bought or begged from the hotel-keepers for feeding his pigs with.

Shopkeeping John is of a rather more aristocratic type. He still wears his country's dress, but it is of a fine material, and his shoes are of the best description, with the thickest of felt soles. He is also more particular about his person, and shaves his head with greater regularity than any of the labouring classes, much to the advantage of his personal appearance; for, however smart a Chinaman may look with his sprucely-shaven head and neat pigtail, he looks a most atrocious scoundrel when the hair is beginning to grow down on his forehead. Their little shops are chiefly patronised by their own people, and by the Chinese pedlars who at all seasons—but more especially in the winter, when the outlying settlers find it inconvenient to come into town for trifling purchases—perambulate the country with two huge hampers swung as usual on either end of a bamboo pole over the dealer's shoulder. Most of the large storekeepers and wholesale dealers are men of education and refinement, standing well with the commercial community; but, except on rare occasions, never mingling in any society but that of their own people.

A few of them keep cheap eating-houses or restaurants, frequented by sailors and others who have no objection to a dinner composed of very dubious materials, so long as it does not exceed a shilling or eighteenpence. Many of them are general servants, and in almost every house in North-West America the cook is a Chinaman. Female servants are rare, expensive, and most independent; so that our Asiatic friends have almost a monopoly of the kitchen. They get for such services from fifteen to twenty dollars per month, with board and lodging. They are not strong enough for labourers, but what they lack in muscle they make up in industry. Accordingly, working for moderate wages, a large number of them are employed on public works, like the Pacific Railroad. Indeed, it is principally owing to the assistance rendered by them that the portion of the line was so rapidly finished on the west side of the Rocky Mountains. They were also employed in considerable numbers on the Panama Railroad, but had to be discontinued, as they had a disagreeable habit, when the day was very warm, of fastening themselves by their pigtails to the "dump-cart," used to empty the earth into the Chagres river. They also employ themselves to some extent in catching and drying fish for the Chinese market. Every year they preserve several tons of the albicore, or ear-shell (*Haliotis*), for exportation to Canton, where it is used in a variety of manufactures. Even their signboards are painted by themselves. All of their food, clothing, &c., with the exception of pork, boots, or mining tools, are imported from China. If a Chinese dies in a foreign country Mongol theologians seem to be agreed that it will go hard with him in the after world unless his bones repose in the "Flowery Land." For this reason, the companies which bring the Chinese emigrants over to California are under contract to take them back again, after a certain period, dead or alive. A Chinese funeral is a curious scene in San Francisco. A special burying-ground, called the Yerba Buena Cemetery, is set apart for Celestial repose. When carrying the body to the grave a solemn individual scatters on either side little slips of paper with wise aphorisms written on them; and on the lintels of the doorways are strips of red

paper, on which are inscribed similar wise saws. On the grave is placed a roast fowl, some rice, and a bottle of "Chinese wine;" after which the mourners depart, never looking behind them. There is, however, another class of gentlemen who assist at the departed funeral, who are not so backward. A number of the rowdies of San Francisco, who are concealed near at hand, no sooner see the last of the mourners depart than they make a rush for the edibles and drinkables left, and very soon make short work of them. After lying some months in the grave, the bones are dug up, and carefully cleaned and polished with brushes, tied up, and put into little bundles, which are nicely labelled and stowed away in a small tin coffin in the particular hong or commercial house which is responsible for them. When a sufficient number of these interesting mementoes have accumulated, a ship is chartered, and the coffins despatched with their contents back to Shanghai, Canton, or Hong Kong. I saw a vessel in San Francisco harbour laden with 400 defunct Chinese, who are thus nearly as lucrative to the steamship owners dead as alive. On some of the silent mountain trails I have come across some of these lonely graves, only marked with a cleft stick, in which was stuck a slip of red paper with the name of the deceased, followed by one of the sage maxims of Confucius, about the vanity of things earthly, which the subject of the cousin of the moon who lay below had already experienced in his own person.

All over the Pacific coast there is the most absurd unreasonable prejudice against the Chinaman; and the authorities only make a pretence of protecting him from the ill-usage to which he is continually subjected from the baser classes of the coast society. Overtaxed, persecuted, kicked, "run out" of every locality where the gold-mining is sufficiently lucrative to tempt white men, and only allowed to settle in localities which his superiors have deserted, John can scarcely be expec'ed to be over-honest in his dealings with "the powers that be." Ignorant of the first principles of political economy, he will do anything rather than pay the taxes imposed on him by the Government, or by Government officials (which, so far as he is concerned, is the same thing). All this is put to his discredit. He is most industrious, and generally saves a little money. Whatever his means are, he saves; but still a Chinese bankrupt is becoming far from a rarity. Most of them speak a little broken English, what is known in China as "Pigeon English," and all are exceedingly anxious to learn.

Most of the Chinese are brought to the Pacific coast by the great Chinese merchant companies in San Francisco. These companies being engaged in mercantile operations, take care of the sick and poor of their nation, and house their *protégés* when they come to San Francisco, or until they obtain work. The Chinese on the Pacific coast still use their native food: rice, with a little pork, ducks on high occasions, dried fish, in addition to cats, mice, rats —in fact, nothing comes wrong to the Chinaman's stomach, so long as it does not cost too much.

So much about John's honesty has been said that it may not be out of place to close these remarks with a few words upon the disreputable side of the Chinese character on the Pacific, albeit, some have been of opinion that there is only one side, and that the shady one. It cannot but be expected, where thousands of men are continually arriving, but that some rogues will slip in, more especially when the labourers are recruited from the notoriously bad coolie population of Chinese cities. Some of them are most adroit thieves, and will clear a fowl-yard

between sunset and sunrise. They rarely attempt burglary, and chiefly lay themselves out for that department of crime which incurs least hard work—of which they are not capable—and no risk of broken bones—which they do not care to incur. As they pass in single file along the street, with a basket on either end of a bamboo pole, loose inconsidered trifles are speedily transferred from shop-doors to these receptacles, the thief marching on as inno-

CHINESE SCHOOLMASTER.

cently as need be. Some few years ago they put a considerable amount of base coin into circulation. They were also accused of "sweating" coins—shaking them up in a bag for some hours, and then burning the bag to obtain the few grains which clung to the fibres of the cloth. They had a still more ingenious method of swindling, which was to split open the twenty-dollar gold pieces, adroitly extract the inside, and then filling it with some metal of equal weight, close the two sides again. They are notorious gamblers, and expend a large proportion of their earnings in this manner. In San Francisco, and all the large towns, there are regular gambling-houses; and in the mining camps they spend a great portion of their leisure in playing—generally for "pice," or other low stakes. The keepers of these gambling houses must be wealthy, as they invariably pay the large fines which are sometimes inflicted

on them when detected in infringing the act passed against their trade. They seem to have no idea of the binding nature of a legal oath, and accordingly their evidence is always received very cautiously. In the courts of law they are usually sworn by breaking a plate, cutting off the head of a fowl, or by burning a piece of paper before them. They continually attempt to smuggle opium from China. Some years ago they were detected doing so by means of hollowed-out granite blocks filled with the drug. The stones were ostensibly brought from China for the erection of a tomb or other building. They do not intermarry with the Whites, and few of the labourers bring wives with them. There are several thousands of their women on the Pacific coast, about one-half of whom are in San Francisco, and nearly all of them are of the vilest class. Suicides are very common among them, the Chinese seeming to care nothing for life. They are mostly Buddhists of a very corrupted type, though a few Christians are found here and there. The former have a fine temple in San Francisco, and in every dwelling in that city is a little family temple, or joss-house, before which papers are burnt and offerings made at stated times. With the exception of gambling and opium smoking, they have few amusements. In San Francisco they support a curious little theatre, where the music is a demoniacal band of gongs; and the same play seemed to have been going on for several years when I last visited it, and is not yet finished. Kite-flying is a favourite out-of-doors amusement. Chinese kites, made in the form of butterflies and birds, which give out a singing noise, are in great demand among the youth of the Pacific coast. Occasionally, on a Sunday, a few of them will have an "outing" on horseback, or in a wagon. On these occasions some of them dress in European clothes, and the horsemanship and general display are a sight for gods and men. Except on the great festival of their new year, very little dissipation is seen among them. These holidays generally last three or four days, when all business is suspended, and you must go without clean linen until John your washerman has finished his jollification. The morning of the first day of the holidays is ushered in by a noisy display of crackers and other fireworks, and before nine o'clock the streets are covered with red papers. Sometimes, to the great delight of young California, a whole caskful is let off at once. A Chinese merchant in San Francisco told me (in 1866) that it generally costs about one thousand pounds each new year for fireworks alone; and some houses in the city will expend from sixty to eighty pounds on this item. During the festive season no allusion to anything sad, such as death, sickness, losses in business, or any misfortune, is tolerated by any one. All the most kindly sentiments, feasting and merry-making, prevail. About these times indigestion and other ills trouble John, and the doctor has to be called in. There are many of these professional gentlemen on the Pacific coast, grave-looking old fellows, but generally arrant rogues. Deer-horns, when in the "velvet," are eagerly bought, being esteemed a valuable medicament by the Chinese. The gall of a bear is valued at its weight in gold, and the rare albino deer is equally prized. In 1864 there was quite a *furore* in San Francisco about a Chinese doctor, whose consulting-rooms were besieged by the *élite* of the city. His success was said to consist in careful regimen, his medicines being very harmless. He used, however, to insure attention to diet and general conduct by laying down strict rules, to diverge from which, he informed his patients, would cause certain death to ensue from the medicines. He was of a fine appearance, richly dressed, and spoke through an Englishman as an interpreter. His lionisation

lasted a few weeks, and after that he gradually dropped into oblivion, to make way for some other sensation. Looking at the question from a broad unprejudiced point of view, the rapidly increasing Chinese population is an advantage to the American States and territories on the Pacific, as well as the British province further north. They cultivate ground which no one else will, and work gold mines disregarded by the Whites. They are consumers to some extent of European and American manufactures, and when they are not, they pay taxes and import duties. Though kicked and abused, simply because they are harmless, inoffensive, and weak, and do not retaliate on the ruffians who maltreat them, as would any one else, they are an industrious people who, if they do not become citizens, yet do not interfere in any way in politics, and, in proportion to their numbers, give little trouble to the law, and are therefore deserving of every encouragement. Already they are finding their way along the line of the Pacific railroad, and even into the Eastern States, where they obtain ready employment. A few now and then make their appearance in Europe, but they have never attempted to settle here. In time, however, there is little doubt but that they will find employment as labourers, and thus help to neutralise the effects of continual strikes, if, indeed, John does not become a union man himself.

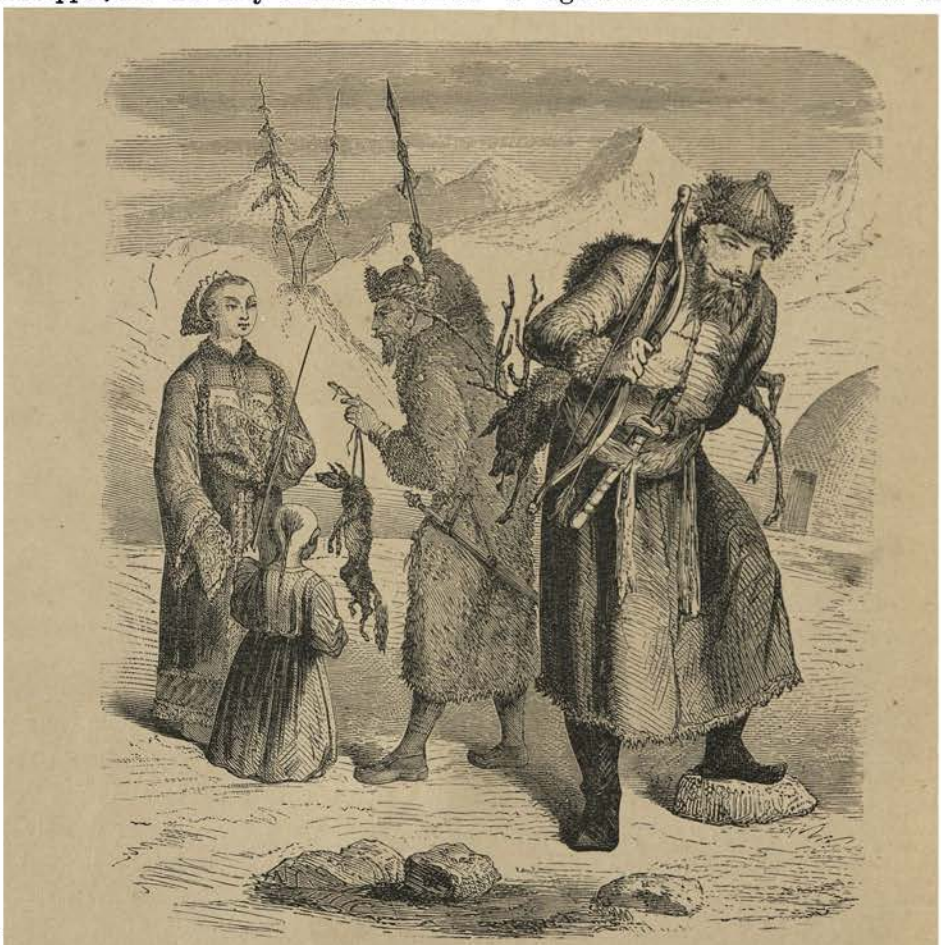
CHAPTER XIV.

TURANIANS: MONGOLIANS; TUNGUSIANS; TURKS.

THE ancient Persians used to designate all those parts of Central and Northern Asia from whence the wild invaders descended upon their fair kingdom of Iran, as *Turan;* hence the term *Turanian* has been applied to the people of that region, and is equivalent to the word Scythian, sometimes applied to them. In physiognomy all the Turanians are what is usually known as Mongol, though the term is now very confusedly used, and their language is agglutinate, *i.e.,* quite the opposite of the Chinese, which is altogether made up of monosyllables. The stock inhabit the valley of the Amoor river, the country north of Pekin, Saghalien, Mongolia, Siberia, Independent Tartary, Chinese Tartary, Turkestan, Anatolia, Roumelia (or Turkey in Europe), parts of Bokhara, Persia, Armenia, Syria, and the Crimea; Lapland, Finland, Esthonia, Livonia, the Russian Governments of Archangel, Olonetz, Novogorod, St. Petersburg, Tver, Yaroslav, Vologda, Perm, Viatka, Kazan, Simbirsk, Saratov, Astrakhan, Caucasus, Nishni-novogorod, Penza, Tambov, Hungary, the Kurile Isles, Corea, the Loo-choo Isles, and Kamchatka—in other words, a great portion of Asia, all the Turkish Empire proper, and a considerable portion of Russia in Europe.

The Turanians have been divided into five primary groups, viz:—(1) The Mongolian stock, (2) The Tungusian stock, (3) The Turk stock, (4) The Ugrian stock, (5) The Peninsular stock. It will be convenient to consider the chief races which fall under the great Turanian division under these heads. According to the best estimates, the Turanians, as thus defined, amount to more than 500,000,000, or about half the population of the world.

The Mongolians inhabit the region bounded by Thibet, China, the Mantchu country, Siberia, Independent Tartary, and Chinese Tartary, in other words, it is the centre of Asia. We use the term Mongol in the "limited or special sense of the word. It is a bare region, suffering extremes of climate—grassy plains on which the horse, the sheep, and the small black buffalo of the Steppes, are the only domestic animals—a region in which felt tents take the place of



MANTCHU TARTARS.

houses, and milk rather than corn and flesh forms the food of the people. The Mongol countenance is an exaggeration of the Chinese type, viz., the face flat and broad, nose low, and eyes oblique. Living almost on horseback, their legs are short, feet small, the calves undeveloped, and the knees bent out, while the thighs are thick, the waist small, and the arms long and vigorous. The insertion of the teeth is oblique, and the upper jaw-bone very massive, while the zygomas are curved outward. It is this last peculiarity that makes the face flat, and the size of the upper jaw which gives the roundness and fulness in the middle part. Sometimes, when the lower jaw is also massive, the face takes a shape which may be compared to the lower half of a lozenge. The physiognomy of the Mongolians is uniform through Mongolia, and so are their habits. At one time they were a race of conquerors, a branch of which (the Mantchus) subdued

China, and under Zengiz-Khan and his immediate successors, overran all the parts between the China Sea and the frontier of Bavaria. At present they are a peaceable race of Buddhists, owing allegiance to China or to Russia. They are thus greatly changed since the time when Europe trembled at their very name. When Marco Polo, the famous Venetian traveller, visited the camp of the grandson of Zengiz-Khan in the thirteenth century, he describes the nomadic habits

A KALMUK.

of the Mongolians in language which might almost be applied verbatim to them at the present time. "The Tartars" (and by Tartars he means Mongolians) "never remain fixed, but, as the winter approaches, remove to the plains of a warmer region, in order to find sufficient pasture for their cattle: and in summer they frequent cold situations in the mountains, where there is water and verdure, and their cattle are free from the annoyance of horse-flies and other biting insects. During two or three months they progressively ascend higher ground, and seek fresh pastures; the grass not being adequate in any one place to feed the multitude of which their herds and flocks consist. Their huts or tents are formed of rods covered with felt, and being exactly round, and nicely put together, they can gather them into one bundle, and make them up as packages, which they carry along with them in their migrations, upon a sort of car with

four wheels. When they have occasion to set these up again, they always make the entrance front to the south. Besides these cars, they have a superior kind of vehicle, upon two wheels, covered likewise with felt, and so effectually as to protect those within it from wet, during a whole day of rain. They are drawn by oxen and camels, and serve to convey their wives and children, their utensils, and such provisions as they require. The women attend to their trading concerns, buy and sell, and provide everything necessary for their husbands and their families; the time of the men being entirely devoted to the employment of hunting and hawking, and matters that relate to military life. They have the best falcons in the world, and also the best dogs. They subsist entirely upon flesh and milk, eating the produce of their sport, and certain small animals, not unlike rabbits, called by our people 'Pharaoh's mice,' which, during the summer season, are found in great abundance in the plains. But they likewise eat flesh of every description, horses, camels, and even dogs, provided they are fat. They drink mares' milk, which they prepare in such a manner that it has the qualities and flavour of white wine." In those days they were polygamists, and on the death of his father the eldest son took his father's wives, with the exception of his mother; and though they could not marry their sisters, they could their brother's widows. At that time most of them were Pagans. Their great *khans*, or chiefs, of the race of Zengis-Khan, were buried on the top of a lofty mountain, named "*Altai*" (in reality a range of mountains), and it was their custom to sacrifice any person they met on the road while they were conveying the body to this high mountain, so as to act as an escort to the soul of the great departed. The finest horses were also killed for this purpose. Marco Polo tells us that when the corpse of Mongú was transported to this mountain the horsemen who accompanied it, "having this blind and horrible persuasion, slew upwards of ten thousand persons who fell in their way."

The people, though barbarous, were well organised; officers in time of war commanding tens, hundreds, thousands, and ten thousand men respectively, according to their rank. On the march scouts were sent out ahead and on every side. Polo also notices how in his day they made "provision of milk, thickened and dried to the state of a hard paste, which is called *koumis*." They do the same at the present time. In case any one was sent on a duty which required rapid execution, they could subsist for several days without dressing food; during that time each person subsisted on the blood drawn from their horses, just as in times of scarcity the Hebridean Islesmen draw blood from their cattle. The Mongolians are divided into many tribes and subdivisions, the names of which it would be tedious to go over, more especially as the habits of all these clans are very much the same. For instance, among others there are the Kalkas, the Sunid, the Barin, Tshakar, Olöt, Ulut, Eleut, or Kalmuks, the Khoshot, and the Buriäts.

The *Kalmuks* (pp. 217, 220) dress in a shirt, a *bechmet*, or upper garment, a pair of trousers, boots of red beaver, and a square cloth cap, with a border of broad sheepskin fur, generally ornamented with a large knob on the top. The hair of the women falls from beneath their caps in plaits tied with red ribbon, but, unlike the men, they do not wear a belt round their middle. This, at least, is the style of the tribe living in the district separating the Caucasus from the region of the Don Cossacks. They are exceedingly ugly, and by many writers are believed to be the Huns which thirteen centuries ago devastated Southern Europe. They number about 96,000

families, and bear the reputation of being cunning, tricking, dishonest, and drunken, as well as gamblers. Men, women, and children all come under this sweeping denunciation. They are all excellent horsemen, and breed camels which they sell in the Tiflis market.

The *Kalkas*, like all the other Mongol tribes, or clans, are themselves much subdivided. They are badly armed, but can bring into the field 50,000 horsemen. In time of peace the Kalka is a herdsman, who spends his time in looking after his flocks, in sleeping, drinking tea diluted with milk or butter, smoking, or galloping about on the horse which stands saddled at his door, to listen to the gossip of the other tents, or to smoke and drink tea again. The women do all the domestic duties, but they are unacquainted with any arts or manufactures, except making felt, embroidering a little, and tanning skins. Girls are sold to the highest bidders, and all marriages are celebrated with festivities which take the character of orgies.

The *Buriäts* number about 190,000, and live in Russian Siberia, and are subdivided into many tribes. Most of them are Buddhists, though some are Pagans, Mohammedans, or members of the Greek Church. Herds and flocks constitute their riches. Woman is said to be looked upon as an unclean and soulless being; yet they gave a most hospitable escort to Mademoiselle Christaini, an adventurous lady who found her way amongst them. Our illustration (p. 221) represents this picturesque scene.

In all, the Mongols may number about 2,000,000 souls, or 500,000 tents. They are not addicted to dancing, hunting, wrestling; horse-racing and archery being their chief active amusements, while story-telling and singing occupy their leisure hours in their tents, and during the winter season. Pedigrees are carefully kept, so that the relationship of any person to any one can generally be immediately told. The stars must be consulted before a marriage can be settled, for as one star rules another, a woman born under such a star would rule her husband, if he happen to be born under the orb which is governed by it. Hence there is an elaborate system of connubial astronomy among the Mongols.

Though the Mongols have long had an alphabet, the nomadic character of the people, and their numerous foreign conquests, have prevented any literature developing out of it, the conquerors always adopting the higher civilisation of the countries they conquered. We have a good instance of this in the Mantchu conquest of China. They even adopted the nationality of the races which they subdued; hence, though we may say that such and such a people are Mongols, they are in reality not so politically, only ethnologically.

They have rather degenerated since Marco Polo's day. The women are no longer paragons of chastity, and offensive language is now frequently applied to one another. Though mostly Buddhists, yet a good number of their old Pagan superstitions still cling to them. For instance, they will sacrifice a ram on certain occasions, and make libations of brandy to the unseen divinities. Much of their folk-lore is exceedingly interesting, and may be studied in the collection made by Miss Busk.

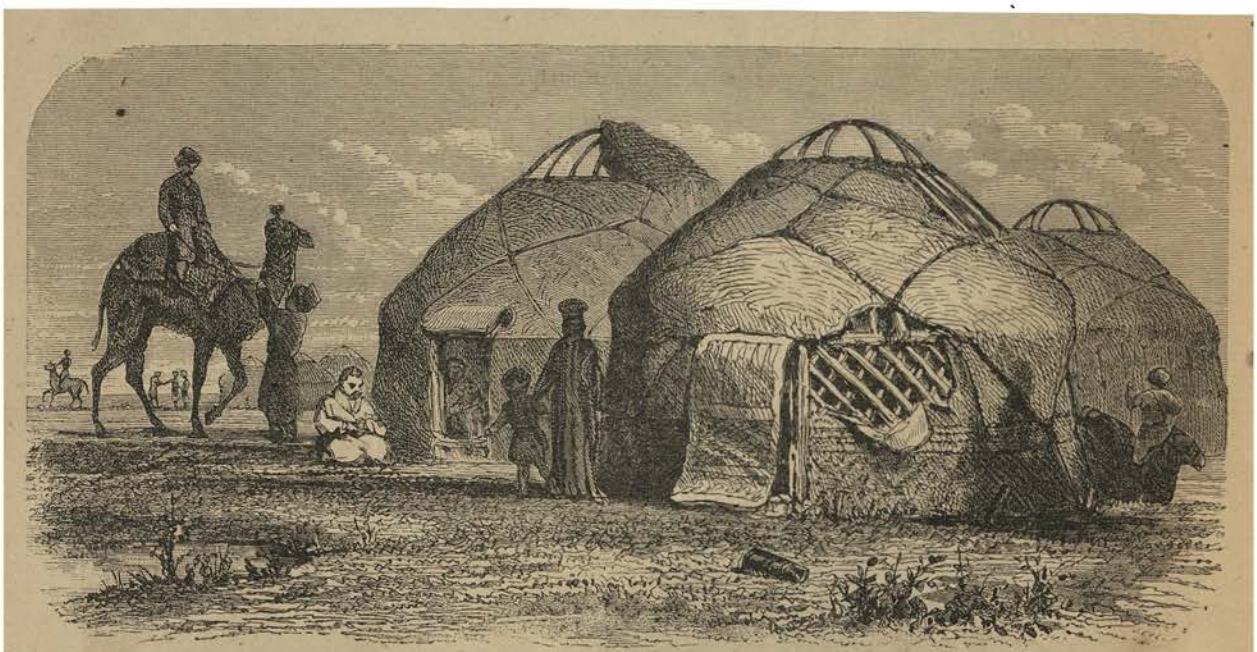
Other scattered Mongolian tribes are found in Cabul and Persia; *e.g.*, near Herat. The Tshekar, Armâk, and Hazarah of Afghanistan are also looked upon as Mongols.

TUNGUSIANS.

The Tungusians are of wide distribution in China and Siberia, speaking a language which

forms a transition between the monosyllabic and agglutinative forms of speech. The name Tongchu is of Chinese origin; from them the Russians adopted it. We have already seen that the Mantchu or dominant race in China is of Tungusian origin; but leaving these out of account, the race stretches almost as far as the Arctic Ocean, and east and west from the Yenesei to the Pacific Ocean.

Passing over the Mantchus, in regard of whom we have said enough for our purpose (p. 206), we come to the Tungus proper, viz., those of Siberia and Russia. They are known as the



KALMUK TENTS.

Ningu, the Däureans, Tshapodzhirs, and Lamuts. The Samoyedes have mingled with them in the north, and the Ostiaks in the west. The southern portion of them are Buddhists, while the northern tribes are Pagans, following Shamanism as a religion. A few have become Christians. They are partly nomads and partly agriculturists and settled rearers of cattle. The nomads are usually styled according to the kind of country they inhabit—Tungusians of the Forest, or Tungusians of the Steppes: the first are shepherds, hunters, or fishers, while the latter follow pastoral pursuits.

The Steppe Tungusians again, according to the beasts of burden which they use, are divided into Horse, Reindeer, and Dog Tungusians, the force of similar circumstances of life causing the first-named to resemble the Mongolians, the second the Koriaks, while the third division approximate to the Eskimo and Kamschatdales. The Forest Tungusians go on foot. They are in general robust and lively, with flat faces, and small eyes. The Tshapodzhirs, and others of the Tungus tribes, tattoo their faces.

The *Lamuts*, as the name signifies, are the Tungus of the sea, viz., of the Pacific coast. Dogs are their beasts of draught, their homes the region about the Okhotsk Sea and the Okota River.

Shamanism, which is the creed of so many of the Tungusians, Sir John Lubbock defines as that form of worship in which the superior deities are far more powerful than man, and of a different nature. Their place of abode is also far away, and accessible only to the Shamans: it is very much the same, in other words, as the Angakokism of the Eskimo,* or the "medicine work" of the American Indians. As a religion, it is in advance of the stock and

BURIATS ESCORTING MADEMOISELLE CHRISTIANI.

stone form of worship, in which the deities are visible to all and approachable by all. It is looked upon by Lubbock not as a separate system of theology, but only as a stage through which all religious development must pass. Be this as it may, we know that it has no dogmas of any kind, and seems more the offspring of the excited imagination of each individual professor of it, rather than a system handed down from one to another. The Shaman is the go-between the gods and men. If any one wishes success in hunting, fishing, or in his journeys, he applies to the Shaman, who affects to be on terms of peculiar friendship with the deities who haunt the woods, the streams, the mountains, or the caves. In seeking their aid he works himself into a furious combination of trance and epilepsy, and otherwise behaves exactly as does the

* Rinks' "Tales and Traditions of the Eskimo" (1875), p. 58, where will be found an exhaustive and authoritative account of the question.

American "medicine man." Shamanism acknowledges a system of rewards and punishments after death, but their belief in the nature of these is rude and grotesque. They make rude images of their deities, if, indeed, they are intended as such, and not merely as fetish charms, but have little idea of the Supreme Being as separated from His works. Any natural object different from the common run of those which come before him is to the Siberian an object of worship, which not only the families in the neighbourhood but tribes from a distance will visit and make offerings to. A stone, a tree of irregular shape, a curious rock, &c., may all be looked to by the Shamanistic worshipper as material for his adoration.

The men are tall and able-bodied, brave and honest, and the women virtuous. The dress of the men consists of a "jacket with narrow sleeves, made of deerskin, having the fur outwards; trousers and hose of the same kind of skin, both of one piece, and tight to the limbs. They have besides a piece of fur that covers the breast and stomach, which is hung about the neck with a thong of leather. This, for the most part, is neatly stitched and ornamented by their wives. Round their head they have a ruff made of the tails of squirrels, to preserve the tips of the ears from the cold. There is nothing on the crown but the hair smoothed, which hangs in a long, plaited lock behind their backs." The women are dressed "in a fur gown, reaching below the knee, and tied about the waist with a girdle. This girdle is about three inches broad, made of deerskin, having the hair curiously stitched down and ornamented, to which is fastened at each side an iron ring that serves to carry a tobacco pipe and other trinkets of small value. Their gowns are also stitched down the breast and about the neck. Their long black hair is plaited, and tied above their heads, above which they wear a small fur cap, which is becoming enough. Some of them have small earrings. Their feet are dressed in buskins made of deerskin, which reach to the knee, and are tied above the ankle with a thong of leather." The arms of the men are a bow and several kinds of arrows, according to the game against which they are intended to be used, carried in a quiver on their back, but the bow is always borne in the left hand. In addition, they have a little short lance and a hatchet. With these accoutrements they will attack the bear or any other of the wild animals which they may meet. In the winter they travel on snow shoes.

Turks.

Politically this is a term applied to the Osmanli or Turks of the Ottoman or Turkish empire, but ethnologically it admits of a much wider range, and comprehends members of a great family to be found on the Lena in Siberia, as well as on the Danube and Adriatic in Europe. According to Dr. Latham, whose classification of the Turks we adopt, they are found (1) as a continuous population east and west from the neighbourhood of Lake Baïkal, 110° east longitude to the eastern boundaries of the Greek and Slavonic countries of Europe, about 21° east longitude; north and south they stretch from the northern frontier of Thibet and Persia, about 34° north latitude to the country north of Tobolsk, about 59° north latitude; (2) As an isolated population, along the lower course of the Lena, and the shores of the White Sea, chiefly within the Arctic Circle; and (3) As portions of a mixed population, China, Thibet, Mongolia, Persia, Armenia, the Caucasian countries, Syria, Egypt, Bombay, Greece, Albania, and the Slavonic portion of Turkey in Europe, claim some of the widespread Turkish stock. The original seat of the Turks was probably on the northern slopes of the Altai Range;

from this region, either as colonists or as wild marauding conquering races, they have spread over the wide area, now their homes. The *Hiong-nu*, or "vile slaves," as the Chinese call them, who, prior to the Christian era, threatened to subjugate China, were probably the progenitors of all the Turkish races of modern times.

The following are the chief divisions of the Turks, according to the eminent ethnologist quoted:—(1) *Urgurs*, on the Mongol frontier, a race now subject to China; (2) *Turks of the Sandy Desert*, conterminous with Mongolia and Thibet; (3) *Turks of Khokan, Yarkand, Kashgar, &c.*; (4) *Kirghis*, or inhabitants of independent Tartary; (5) *Özbegs*, or the Turks of Bokhara; (6) *Turkomans*; (7) *Ottomans* or *Osmanli*; (8) *Nogais*, between the Black Sea and the Caspian, north of Caucasus; (9) *Turks of the Russian Empire*, Bashkirs, Teptyars, Baraba, &c.; though the language of these last named is Turk, yet the original substratum is probably Finn; (10) *The Isolated Yakuts of the Lena*.

With the exception of the Osmanli Turks of Turkey in Europe, whose physiognomy, probably owing to their habit of taking Circassian wives, does not now widely differ from that of other European nations, all of these tribes have more or less of the Mongolian cast of countenance. Nearly all of them speak the same language; the Yakut of the Polar sea-coast is intelligible in the "noble city" of Bokhara, or on the shores of the Golden Horn. In religion they are mostly Mohammedans, the ruler of the Osmanli Turks—the Sultan of Constantinople—being the recognised head of the Musselman faith. The Yakuts, however, are Shamanists, the Turks of the Chinese empire, Buddhists, while those of Siberia have so far been influenced by the Russians as to have become Christians of the Greek Church.

The tribes of the sandy desert are numerous, and neither ethnologically nor from a popular point of view, worthy of much interest. We must, however, say a few words about the Turks and other inhabitants of the Khanats and the neighbouring region, in course of which the Turks of the Sandy Desert may be touched on. These notes may not be very regular, but so many races inhabit these Khanats that perhaps it is better to drop a strict systematic classification when speaking of them, and examine the people from a political point of view.

Khiva.

The city of *Khiva* consists of only a few thousand mud houses, and, like all Oriental cities, is very different in the interior to what the exterior would lead one to expect.

With its bazaars, mosques, its *medresse*, or colleges, some of which are really magnificently endowed; its police, who go about the city and arrest every one who makes his appearance in the street half an hour after nightfall, and the khan and his government, we have little to do. These questions are only remotely connected with ethnology; and now that Russian influence, owing to the Khivan expedition of 1873, is getting to be paramount in that Khanat, we can expect the old institutions to be only temporary in their character. Like nearly every Eastern potentate, the khan is a despot in his dominions, and has at his disposal the lives and property of every one of his subjects, though conjoined with him as advisers are a number of ministers, whose influence, as may readily be perceived, is rarely exercised and still more rarely received in opposition to the wishes of the sovereign. The taxes are upon land and customs. Justice is administered by the Kaysis and Muftis in the mosques or in the private dwellings of these

officials. But every one has the right to proffer his complaint before the governor of the city, and even before the khan himself, who is said to take great delight in witnessing the quarrels of married couples, "maddened with anger which he takes care to foment. The father of the country is obliged to hold his sides for laughter to see, sometimes, man and wife thrashing each other around the hall, and finally falling wrestling in the dust."

Kharezon, or the Khanat of Khiva, is a fruitful region, the natural fertility of which is assisted by the excellent system of irrigation, and by the fertilising waters of the Oxus. Its chief products are corn, rice, silk, ruyan—a red root from which red dye is extracted—and fruits; and the principal trade is with Russia. Our chief business is with the people, who consist of Özbegs, Turkomans, Karakalpak, Kasak (called by us Kirghis), Sarts, and Persians.

The *Özbegs* for the most part inhabit settled abodes, and cultivate the soil. They extend from the southern point of the Sea of Aral as far as Komul (distant a journey of forty days from Kashgar), and are the most prominent races in the three Khanats. They are divided into thirty-two principal tribes, or *Taife*, the members of which are widely scattered, but yet, like the Jews, wherever they are, keep up and recognise the tribal division to which they belong. In Khiva, however, the Özbeg blood is mixed with Persian. The Özbeg has a beard which with the Turanians is always regarded as a sign of foreign origin. He is, however, of good character, honest, open-hearted, and with the savage nature of the nomad, without the refined cunning of Oriental civilisation. Vambery ranks him next to the genuine Osmanli of Turkey.

The Özbeg is nominally a Mohammedan, but he still retains many of his old heathen practices, mixed with some of the religious observances of the Parsees.

He is fond of the national poetry and music of the Turks, and cultivates both with great assiduity. Mimic battles, wrestling, and particularly horse-racing, occur frequently. For skill in the latter brilliant prizes are awarded. Every wedding of distinction is celebrated by a race of nine, nineteen, twenty-nine, meaning that the winner receives from the giver of the marriage-feast all or part of his property, nine, nineteen, twenty-nine, for instance, nine sheep, nineteen goats, and so on. The bridal race, which exists among the Turkomans is also found here. Many other festivities and sports, handed down from their primitive ancestors, but now forgotten, are still at the present day celebrated in Khiva.

The *Karakalpak* inhabit the further bank of the Oxus, opposite Görlens, away up close to Rungrat, in the vicinity of extensive forests, where they occupy themselves in breeding cattle, for they have but few horses and sheep. They pride themselves on having the most beautiful women in Turkestan; but on the other hand their neighbours describe the men as being the greatest idiots in Central Asia. They are divided into ten principal tribes, and number about 50,000 people (10,000 tents).

The *Kirghis* are chiefly in the Russian and Bokharian domains, and will be more fully spoken of by-and-by.

The *Sarts* are the ancient Persians or Tadjik population, and are few in number. They have now exchanged their ancient tongue for Turkish, and are subtle and crafty in their manners. They are not liked by the Özbegs, who rarely intermarry with them.

Of the *Persians*, or of the *Turkomans*, we need not speak. The former people may number about 40,000, the most of which are slaves or freedmen. Slaves are in Khiva not badly off; in time the bondman may, by craft, enrich himself, and buy his freedom. In this case he

DERVISHES OF KHIVA.

generally prefers to settle in the country rather than return to Persia, even though in Khiva the blemish of his captivity is not effaced until the third generation. The race elements in Khiva will soon get further mixed up by the introduction of the very varied materials out of which the Russian army is made up, since the Czar has taken the khanate under his paternal protection. The present monarch, Seyd Mohammed Khan, is a dissolute wretch, utterly incapable of governing, or of doing any good to himself or to any one else. Were it not that

GROUP OF TURKOMANS.

we English have a certain interest in checking the excessive appetite for other men's land, so markedly developed in the Russian emperors, we might be inclined to look upon the change of rulers with something like complaisance. At all events, the Turkomans are beginning to perceive that they cannot much longer plunder with impunity. The population of the khanate was estimated in 1873 to consist of 240,000 nomads, and 260,000 settled inhabitants. There are, in addition, from 10,000 to 40,000 Persian freedmen or slaves captured by the Turks and sold to the Khivans. In 1874 a treaty was concluded with the Russians, by which, among other substantial advantages, the Khivan possessions on the right bank of the Oxus were conceded to Russia. This is only the beginning of the end.*

* For an account of Khiva, see Rawlinson in "Proceedings of the Royal Geographical Society," March 24th, 1873.

KOKAND, ETC.

The *khanate of Khokan, Kokand, or Fergana* is larger and more thickly populated than either Bokhara or Khiva. It must contain very little short of 3,000,000 people, comprising, in addition to Özbegs, Tadjiks, and Kirghis of various tribes, the wild nomads known as *Keptchaks*. Professor Fodschenko styles all the inhabitants *Sarts* (see p. 224).* In M. Vambery's opinion, the Keptchaks are the primitive original of the Turkish stock. At the present day, though they number only from 5,000 to 6,000 tents, they exercise the greatest influence in the political affairs of Kokand. They nominate, and, as might be expected, even now and then dethrone the Khans, and it is not an uncommon occurrence for 500 of their horsemen to take possession of a city without the ruler daring to resist them. In their language and physiognomy they approach the Mongols, and are, for the most part, small in stature, but of extraordinary agility. They surpass all other Central Asiatic nations in bravery, and are perhaps the truest type now remaining to us of the wild hordes who revolutionised all Asia.

The Government of the khanate of Kokand is, like the other Central Asiatic states, a despotism of the military order. It maintains an hereditary animosity to Bokhara, with which state it has had many wars. The greater part of the territory has, however, been added to Russian Turkestan, so that practically it may be looked on as a Russian dependency. Early in the winter of 1875 the inhabitants rose and massacred many of the detached Russian garrisons, an act which has had the customary termination of all such affairs in Central Asia, viz., annexation of the refractory state to the already overgrown Northern Empire. It is now the "Government of Fergana," and Kashgar remains the only independent Asiatic khanate. It may be noted that the Khan at his coronation is raised in the air on a white felt, and shoots arrows to the north, south, east, and west—a curious custom, which was also in another form observed at the coronation of the kings of Hungary. On the top of the great Mound of Coronation at Presburg he was invested with the insignia of royalty, and required to brandish his sword respectively to the four points of the compass.

MAYMENE, ETC.

The small khanate of *Maymene* is peopled chiefly by Özbegs, who can bring into the field 5,000 or 6,000 cavalry. The whole population is not more than 100,000 souls, nomads and settlers all told. The Khan is a most tyrannical ruler, and every year transmits to the Khivan slave-market a certain number of his subjects who have offended the majesty of the law, but are not allowed to pay a fine. Yet this monstrous system is not looked upon as anything remarkable by the inhabitants, whom long custom has reconciled to it. Superstition also controls the minds of the inhabitants of this as well as other quarters of Central Asia, and as a specimen we may relate an anecdote of M. Vambery, which is a type of the whole, even though it does not immediately relate to this section. "Never shall I forget," writes this gentleman, "the scenes that I witnessed as a guest in the house of one of the most considerable Ishans of these Turkomans [the Ersari]. Khalfa Niyaz had inherited from his father sanctity, knowledge, and rank. He had a *tekkie* (monastery) where a limited number of students were instructed *à la* Bokhara. He had besides obtained an *izn* (permission) from

* "Reise in Kokand, 1871," Petermann's "Geographische Mittheilungen," 1872, No. 5.

Mecca to recite the sacred poems (Kasido Sherif); in doing so, he used to place before him a cup with water, into which he spat at the end of each poem, and this composition, into which the sanctity of the text had penetrated, was sold to the best bidder as a wonder-working medicine!" Well might the traveller remark of this tribe, which has now recognised the authority of Bokhara, and lost nearly all the national characteristics of the Turkoman, that the exertions of their government "have stripped them at once of their sword and their integrity, giving them in exchange the Koran and hypocrisy."

Yarkand, when visited by Mr. Shaw, in 1868, was found to contain at least 155,000 inhabitants. It was built of long streets, covered in against the rays of the sun, with fine shops, in which goods from every country were offered for sale. Vegetables were abundant, bread excellent, and in the butcher's shop, beef, camel's flesh, and mutton were exposed for sale. The latter was selling at 1d. per pound. The population was industrious, orderly, and in the enjoyment of well-executed laws, and the consequent guarantee thus afforded for security for life and property.*

The inhabitants of Chinese Tartary (or Little Bokhara) style themselves Özbegs, but they are clearly not of that nationality. They are a mixed race of Kalmouks and Kirghis with the original Persian race, and of pure Kalmouks and Chinese. Latham calls them *Urgurs*. The former are either military or lead the life of nomads, while the latter busy themselves with commerce and handicrafts, and are few in numbers and found in the principal cities. The other nationality of Chinese Tartary is the Tunjani or Töngheni—in nationality Chinese, but in religion Mohammedans of the Shafeï sect of the Sonnees. They are gross fanatics; though their conversion is said only to date from the time of Timour, and their hate for those of their countrymen who are not Mussulmans is particularly virulent. Every year they send a strong contingent of hadjis, or pilgrims, to Mecca. Most of them are agriculturists. In character the Chinese Tartars are honest, timid, and unintellectual to a degree bordering on stupidity. They are fond of home, and are displeased at the lavish expenditure they see in the houses of Persia, Bokhara, and Roum (Turkey), which some of them have visited, contrasting it with the frugal simplicity of their own homes. Though the ruling power differed from them in religion, they were wont—outwardly at least—to cherish no animosity against the Government, but to live upon amicable terms with their Chinese neighbours, of whose abilities they had the highest opinion.

Such was the account M. Vambery gave in 1863. But since then a change has come over the aspect of affairs. In 1864 there was a mutiny among the Chinese troops, and advantage of this was taken to raise the standard of revolt among the Mohammedan population. The lead was taken by Yakoob Beg, who, when the Chinese were overcome, took the head of the government under the title of Atalik Ghazee. He has since governed with great ability and enlightenment; but it is more than possible that the Chinese, who were originally invited in 1758 to take possession of the country, then divided between the rival chiefs, who, after the breaking up of the empire of Zenghis Khan, ruled portions of it, will again attempt to recover possession; and, with the superior appliances which they can command, most likely succeed.

* Shaw's "High Tartary, Yarkand, and Cashgar" (1871). Henderson's "Lahore to Yarkand" (1873). Bellew's "Account of Sir Douglas Forsyth's Mission," &c.

The commerce and general politics of Central Asia are interesting, but of these we can in this place have nothing to say. In another work we may more fully describe the social life, the products, the trade, and the political embroglios of these far distant lands; but in the meantime those who are interested in the subject will find abundance of information in the work of M. Vambery, already so often quoted, as well as in his "History of Bokhara" and "Russians in Central Asia," or in the numerous books, the issue of which, from the English, German, and Russian presses has been stimulated by the Russian invasion of Khiva in 1873.

The *Kirghis* have already been more than once mentioned. They are the inhabitants of Turkestan, or Independent Tartary, so called, though, indeed, few of the people of that country are independent, most of it being more or less Russian.

They are divided into the Great, Middle, and the Little Hordes. The *Great Horde* is not the most numerous, but it is the most dangerous and savage of the Kirghis. They either plunder or levy black mail upon every caravan which passes through the country. But, no matter how determined a robber the Kirghis be, he will never rob a traveller while in his tent, but will waylay him on his way back again, and then plunder his late guest most unmercifully.

Their dresses are handsome, silk entering largely into the composition of it, as well as the curtains of their *yurts*, or rude tent (Vol. iii., p. 277). Their arms and accoutrements are expensively got up, while great care is taken in the breeding of their horses. Antelopes and foxes are hunted by them with eagles, which strike the first down with the most unerring aim, though occasionally the foxes will escape into a hole. The *Middle Horde* consists of several tribes, who live in the summer on the head waters of the Ishim and Isbol, and in the winter resort to Lake Balkash. In all they may number under 800,000. In complexion they are dark, in physiognomy ugly, and in habits and character dirty, idle, fickle, and uncertain. The men are, however, hardy and temperate, and, when they have submitted to civilisation, docile and quick to learn. "In stature," writes Lieutenant Wood, "the Kirghis are under the middle height; of a *kyl* (hamlet) numbering seven men; the tallest was five feet five inches in height. Their countenance is disagreeable. The upper part of the nose sinks into the face, leaving the space between their deeply-seated and elongated eyes without the usual dividing ridge. The brow immediately above the eye is protuberant, but starting back more abruptly than in Europeans; their cheeks, large and bloated, look as if pieces of flesh had been daubed upon them; a slender beard covers their chin, and in those individuals who have more luxuriant hair the beard has a natural curl. Their persons are not muscular. Their complexions are darkened by exposure to all weathers rather than by the sun. The women are rather good-looking, and of delicate form, like the Hazarahs, and make good wives." They are sometimes called the *Cossacks of the Steppes*. Most of them are Buddhists or Mohammedans, though many are still Shamanists, and all are addicted to some wild customs, one of which we have portrayed in Vol. iii., p. 28. They are great horsemen, and in some of their towns all the business is transacted on horseback, neither buyer nor seller dismounting (Vol. iii., p. 280). We may have still a little to say about them when we speak about the varied races of Bokhara, &c.

The *Özbegs, Ösbegs, Usbegs, Uzbeks*, for in all three ways the name is pronounced, are chiefly found in the khanate of Bokhara. In the fifteenth century they invaded and conquered the principalities into which Turkestan was then divided, and have since remained the ruling

power. They differ in different parts of the country in habits, character, and religion. The name of Özbeg is now in Turkestan such a name of nobility that a number of other races

TURKOMAN GIRL OF BOKHARA.

often assume it, especially when they settle in cities. We have noted them as they are found in the various Asiatic khanates, but it is in Bokhara that their stronghold is found. We may, therefore, here conveniently say a few words about the races of that government, more especially as of late years they have been coming rather more prominently before the world than for some centuries previously.

Bokhara.

The *City of Bokhara* and its environs are greatly inferior to Khiva. The city has eleven gates, and the Bokhariot boasts that it contains 365 mosques, though probably, taking them great and small, there are not over half that number. The Bokhariot also prides himself on his colleges, and fixes their number at his favourite figure of 365. They are in reality about eighty in number. The readiness with which sacrifices are made by men of all classes to found these institutions of learning is not due to any love of knowledge, but simply to blind fanaticism. Little is studied in them save a few books of logic and philosophy, the only subject of real instruction being the Koran and religious casuistry. If a student busy himself with poetry or history he must do so in secret, to avoid the opprobrium of indulging in frivolous studies. The aggregate number of students is about 5,000. They flock to Bokhara from all parts of Central Asia, and even from India, Cashmere, Afghanistan, Russia, and China. This is the reason why "noble Bokhara," as the inhabitants love to call it, maintains its supremacy as the seat of Islam fanaticism in its most extreme form, and is able to exercise spiritual supremacy over the neighbouring countries. Bokhara is, indeed, to the Sonnee Mohammedans a holy place. It is the "Rome of Islam," and Mecca and Medina are its Jerusalem, according to the expressive language of M. Vambery, to whom we are indebted for these facts.

Every city has its *reis*, or "guardian of religion," who, "with a cat-o'-four-tails in his hand, examines each passer-by in the principles of Islamism, and sends the ignorant, even if they be grey-bearded men of threescore years, for periods varying from eight to fourteen days to the boys' school; or he drives them into mosques at the hour of prayer. But whether, in the former place, they learn anything in school, or go to sleep there; whether, in the latter, they pray in the mosque, or are thinking how their daily occupations have been cut short—all this is the affair of nobody whatever. The Government insists upon nothing but the external appearance; what lies within is known to God alone."*

The bazaars are mostly poor compared with those of Persia, and in addition there are about thirty caravanserais, used partly as warehouses, and partly for the reception of strangers.

The police system is more severe than in any other Asiatic city. About two hours after sunset no one is allowed in the streets. "Neighbour cannot visit neighbour, and the sick man runs the risk of perishing for want of medical aid, for the Emir has declared that the *mirshebs* (night-watchers) may even arrest himself should they meet him abroad during the forbidden hours." Samarcand, the city of Tamerlane (Timur Lenk—Timour the Lame), is finer than Bokhara, and, in addition to other edifices, boasts the tomb of the cruel, ruthless conqueror of Central Asia, a man who may be said to be the type of his race.

"There is," writes Mr. David Ker, "a grim irony in history which loves to reduce the world's conquerors to their humblest level; and the 'seven feet of land' allotted to fierce old Hardrada have a sad significance still. Hannibal had the burial of an outcast and a slave. Cortes found not even a tomb in the empire which he conquered. Edward the Third died lonely and neglected, robbed in his last moments by those whom he had loved. The bones of

* Vambery's "Central Asia," p. 186.

Cromwell were disinterred to rattle on a gibbet amid the jeers of all London. Napoleon's world-wide conquests gave him only a barren rock to die upon. And so, too, with the man whom we now look upon. Thirty-five years of conquest, triumphs unparalleled in history, millions of slaughtered enemies, the throne of Central Asia, the homage of half the world, have left him only this narrow cell in an obscure corner of the city which he made the wonder of the earth :—

'A little spot sufficeth him whom not sufficed all,
The small is now as great to him as once the great was small.'

And over his dust the descendants of the men whom he conquered march in triumph, trampling out, foot by foot, the last remnants of the race which swept their forefathers from the face of the earth. To me, at least, there are few pictures in the whole gallery of history more touching than the last scene of the great destroyer. Persecuted and hunted like a wild beast, the indomitable man has triumphed over all opposition, has returned victorious from thirty-five bloody campaigns, and wasted Central Asia with fire and sword, till 'a child may carry a purse of gold unarmed from the east to the west.' From the shores of the Bosphorus to the peaks of the Himalayas, the name of Timour is a terror to all that breathe; but all this is not enough. Aged, wounded, broken, lame of one hand and foot, with twenty-seven crowns trampled in the dust beneath him, the terrible guerilla is still untamed and untamable. Yonder, behind the peaks of the Thian-Shan, lies ancient China, with its rich rice-fields still unwasted and its three hundred millions of population still unmassacred. Forward with the Tartar standards ! But, swift as is his march, the flight of Death is swifter; the blue hills of the Syr-Daria are still in sight, when the great conqueror falls to rise no more. At the touch of that cold hand a momentary twinge of repentance flits for the first time across the fierce spirit. Slowly and wearily, the hand that once hewed down men like thistles traces its first and last confession of remorse :—'It may be that Allah is wroth with me for what I have done; wherefore I would fain have expiated my sins by exterminating the idolators of China.' What a picture ! The mightiest intellect of the age, dimly conscious of something higher, something better, than it has ever known, and seeking a cure for its restless longings after the Unseen only in fresh murder and fresh devastation. Peace be with him . . . . It may be that He whose mercy is high as the heaven above the earth has had pity even upon him."

Yet, after all, the tomb erected over the great conqueror and his descendants is a magnificent edifice, ornamented with arabesques in alabaster, gilding of the most gorgeous description, in contrast with lovely azure, and, looking at it, one might almost imagine it was no tomb, and think how

"In Samarcand did Kublai Khan
A stately pleasure dome decree."

Bokhara is also one of the greatest markets for the slave-trade of Central Asia.

The inhabitants of the khanate itself are Özbegs, Tadjiks, Kirghis, Arabs, Mervi, Persians, Hindoos, and Jews. We need only speak of one or two of these races.

The Özbegs, both from their energy and from the fact that the Emir (or Amir, *i.e.*, ruling prince) belongs to the race, form the dominant population.

* "On the Road to Khiva" (1873).

The Tadjiks are the aboriginal inhabitants of all the Central Asiatic cities, but are now sunk in the lowest stage of vice and profligacy. "If," says M. Vambery, "they are to be taken as a specimen of antique Asia, the cradle of our race, it must, indeed, have presented in those early ages a sorry appearance."

The *Kirghis*,* or Kasaks, are not numerous in Bokhara, but are, nevertheless, an interesting people. Their home is a wide region, viz., the Great Desert lying between Siberia, China, Turkestan, and the Caspian. Russia, China, Kokand, Bokhara, and Khiva all exercise what control they can over the Kirghis, but it is only so long as the tax-gatherers reside among these wild nomads that they regard the sway of any one but themselves. Indeed, they regard this

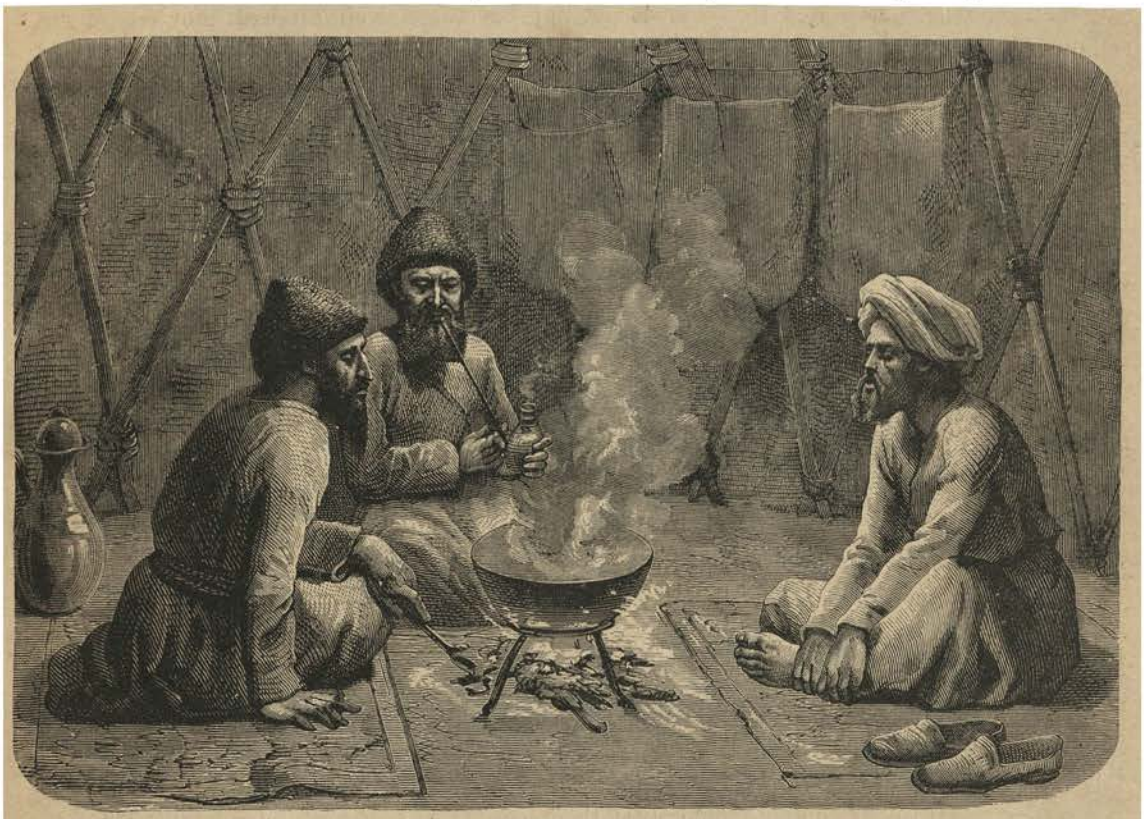
TURKOMAN PLOUGHING.

collection of taxes simply as a *razzia* or raid on an extensive scale, and are thankful that they do not take everything from them.

The Kirghis races have remained almost unchanged through ages, and reflect in their manner the usage of the Turanian races of ancient times. They have many savage qualities and many virtues to which civilisation is a stranger. Music and poetry they are very fond of, and their pride of ancestry is something remarkable. It is indeed amusing to hear two of these nomads when meeting with each other, as the first question which is uppermost in their minds, "Who are thy seven fathers (ancestors)?" The person questioned—if even a child of eight—has always his answer ready, otherwise he would be very ill-bred. The Kirghis is by no means so brave as the Özbeg, and is in this quality still more inferior to the Turkoman. He is a

* *Kir* means field, and *giz* or *gez* is the root of the word *gizmelt* (wander). Kirghis, therefore, means in Turkish, a man that wanders about the field—a nomad; and is used to denote all nations leading a pastoral life It is also used to designate a tribe—a subdivision of the Kazarks—who are met with near Kokand, in the vicinity of Haznets, in Turkestan. (Vambery.)

Mohammedan certainly, but his religion sits so lightly on him that, with the exception of the wealthiest men amongst them, no one seems to care to avail himself of the services of a Mollah, as teacher, chaplain, or secretary. "The Kirghis," to use the language of M. Vambery, "even after frequent contact, must still, in the eyes of a European, appear wonderful beings. We behold in them men who, whether the heat is scorching or the snow a fathom deep, move about for hours daily in search of a new spot for their purpose; men who have never heard bread even named, and who support themselves only on milk and meat. The Kirghis look upon those who have settled down in towns or country as sick or insane persons, and they compassionate all



INTERIOR OF A TURKOMAN TENT

those whose faces have not the pure Mongol conformation. According to their æsthetic views, that race stands at the very zenith for beauty; for God made it with bones prominent like those of the horse—an animal, in their eyes, the crowning work of the creation."

The *Mervi* are the descendants of the 40,000 Persian prisoners transplanted from Merv to Bokhara by the Emir Seyd Khan, about the year 1810. The race, however, sprung conjointly from the Turks of Azerbaydjan and Karabaj, whom Nadir Shah transported from their old homes to Merv. They bear the reputation of being a cunning, but not a cowardly race.

The government of Bokhara is pervaded by a Turko-Mongolian tone. At the head of it is the Emir, who is generalissimo, prince, and chief of religion. Though influenced powerfully by the hierarchy, yet the constitution is a purely military despotism.

The *Turkomans*, as perhaps one of the most interesting of the rude tribes belonging to the Turkish stock, may be described somewhat more in detail than the other members of their varied and widespread race. More especially are they now interesting, since the Russian operations in Central Asia in 1873 have called the attention of Europe to their wild life and predatory character, which have made them the terror of their neighbours, the Persians, and the inhabitants of the khanates of Khiva and Bokhara. For most of what follows I must again draw on the hardly-acquired information of my friend, M. Vambery, of Pesth, who, it is well known, travelled in the disguise of a dervish, or religious pilgrim, through the countries of Central Asia, and to whose rich stores of knowledge Europe has, ever since the date of his journey (1863), been so deeply indebted.*

The Turkomans or Turkmen† roam over the desert track which "extends on this side of the river Oxus, from the shore of the Caspian Sea to Belk, and from the same river to the south as far as Herat and Astrabad. Besides the partially productive soil which they possess along the Oxus, Murgab, Tedjend, Görghen, and Etrek, where they actually busy themselves a little with agriculture (p. 232); the country of the Turkomans comprises that immense, awful desert, where the traveller may wander about for weeks and weeks without finding a drop of sweet water or the shade of a single tree. In winter the extreme cold and the thick snow, in summer the scorching heat and the deep sand, present equal dangers; and storms only so far differ from each other in these different seasons as the graves that they prepare for the caravans are dry or moist." The Turkomans, though originally of one stock, were never united into one nationality, and at the present date are divided into numerous tribes, the character of which differ a little, but their habits are so similar that we may describe the people as if they consisted of an homogeneous race. The nine tribes which M. Vambery enumerates number, according to his estimate, at the very lowest, about 982,500 souls.

Politically, they can scarcely be said to have a government. No man desires to command; no one cares to obey. "Biz bibash Khalk bolanuz" (we are a people without a head), is their boast. "We are all equal; with us every one is a king." No doubt there are certain men amongst them who are looked up to as councillors, but these ministers are only tolerated so long as they do not make their supremacy felt by unusual demands or disagreeable pretensions.

Yet, strange to say, among themselves there occur few breaches of immorality, and less robbery and murder than among any of the other Central Asiatic nations whose religion is Mohammedan. The ruler that controls them, and even tyrannises over them, is one more powerful than any visible sovereign who ever sat on a throne. The name of this monarch is "Deb" (custom, usage).

Religion may play its part in controlling these wild children of the desert, but "deb" is, after all, the influence which regulates every action of their lives, and renders anything admissible or tolerable. He belongs to the Mohammedan sect of Sonnees (or Sunnites), and plunders the Persian, not because the Persian belongs to the rival and hated sect of the Sheeans (or

* "Travels in Central Asia" (1864), pp. 301—328, &c.

† This is a name they have given themselves. It is made up of the proper name *Turk* and the suffix *men* (corresponding to the English suffix *ship, dom*). *Turkoman*, the word commonly in use with us, is a corruption of the Turkish original.

Shiites, Vol. iii., p. 247), but simply because "deb," or old-established usage, sanctions this. If he had the Sonnee Turks as his next-door neighbours he would plunder them with quite as great audacity as he does the Shiite Persians. Indeed, he makes raids frequently upon the Sunnite countries of Afghanistan, Maymene, Khiva, and even Bokhara. "I once," writes Vambery, "put the question to a robber, renowned for his piety, how he could make up his mind to sell his Sunnite brothers as slaves, when the Prophet's words were, 'Kulli Iszlam hevri' (Every Musselman is free)? 'Behey!' said the Turkoman, with supreme indifference, 'the Koran, God's Book, is certainly more precious than man, and yet it is bought or sold for a few krans. What more can you say? Yes, Joseph, the son of Jacob, was a prophet, and was himself sold. Was he, in any respect, worse for that?'"

Even the religion of the Prophet has not been able to alter this law of custom. Mohammedanism has often come into conflict with it, but has had to retreat from the fray worsted, or, at best, been forced to accommodate itself to "deb," and to make a compromise with it. The nomad Turkoman is the same in almost everything, except the mere externals of religion, as he was 2,000 years ago, and will continue so until he exchanges his felt tent for a stationary house—in a word, until he ceases to be the vagabond—the Bedouin of the Central Asiatic wastes.

The Mollahs, or priests, are respected not so much because they are Mohammedans, but from the general odour of morality and reputation for piety which attaches to their character, and which exercise a certain superstitious awe over these ignorant nomads. For the same reason they will crowd round to embrace the hadjis, or pilgrims, who have been to Mecca, and beg philters and "healing dust" (earth from Mecca) to cure their ills from these dirty devotees. Yet, though without rulers, the Turkomans are bound together by the ties of tribe, and every child of four or five can tell to which branch of the people he belongs, and is proud of the number and prowess of his tribe, for in its strength the safety of the people depends. If any individual of the tribe be wronged, the whole tribe is bound to demand satisfaction. These tribes are often at enmity with each other, and wage war with the neighbouring tribes as bitterly as they do against their common enemy, the Persians, or inhabitants of the neighbouring khanates.

The Turkoman is a Tartar, but has only retained the type of his race where circumstances have prevented any intermixture with the Persians. He is marked among all the people of Central Asia for his bold, penetrating glance, and for his proud military bearing. His dress and general appearance can be seen from the sketches on pp. 232, 240, &c.

The red silk shirt, forbidden by the Koran, is yet an important part of the dress of both sexes, and, indeed, constitutes the entire home attire of the women. The head covering of the men is for the most part the fur cap, lighter and more elegant than the awkward cap of the Özbeg, or the towering felt hat of the Persian (Vol. iii., p. 225). The women superadd a few pieces of Persian finery, and are inordinately fond of trinkets for the neck, ear, or nose, and of amulets shaped like cartouch boxes, which are often seen hanging on either side, like the ribbons of the orders of knighthood. The Turkoman is fond of articles that clatter as he rides along; and, as M. Vambery remarks, when he fails to obtain these, he steals a Persian and suspends chains upon him. The lady's attire is completed by a Hungarian dolman, or hussar jacket, hung from the shoulders, and only permitted to be so long as to leave visible the ends of the hair

plaited with ribbon (p. 229). Their tents are rounded, and made of felt on a wooden framework, and those of the rich people are only distinguishable from those of the poorest tribesman by being fitted up with greater elegance in regard to their internal arrangements. It is a pleasant habitation, cool in summer, and comfortably warm in winter.

As we can only mention a few traits of Turkoman life, the Alaman, or midnight predatory expedition, and the Tchapao, or surprise, may be taken as two of the leading features. On the shores of the Caspian the natives are, when opportunity offers, pirates; but as most of them live far from any navigable water, land robbery is the branch of the predatory profession that the

PERSIAN SLAVE AMONG THE TURKOMANS.

greater number of them follow. These predatory expeditions are generally attended with profit to everybody who takes part in them; this being so, there is no want of volunteers to arm themselves and spring into the saddle when such an invitation is offered by the leader or chief elected for the conduct of these parties. The place, and even the design itself, is kept secret from the men's nearest relatives, and each secretly betakes himself at the close of evening to the rendezvous fixed upon.

Whether a settlement or a cavaran is to be attacked, midnight is always the time chosen for the surprise. Separating themselves into several divisions, they will make one or two, but rarely three, assaults on their unsuspecting prey. If these be not successful, they will usually desert, for what saith the Turkoman proverb, "Try twice, turn back the third time." If the party attacked have firmness to withstand the attack, the robbers can usually be beaten off;

if not, sad is their lot. The Persians usually fall an easy prey to their savage neighbours, to whom they are in every respect inferior in the cardinal qualities of courage, resolution, and firmness. Not unfrequently one Turkoman will take four or five Persians present, and think little of attacking five or more people of that effeminate race. If they resist, they are cut down; if not, they are either bound on a horse, tied to the horses' tails, or driven on foot for days and days until the desert homes of their captors are reached. If they are too weak to keep up with the troop of horsemen, they generally perish. Arrived at the camp, the plunder is divided among those who took part in it. M. Vambery relates an anecdote of this division which is sufficiently amusing to be repeated in this place. "An Alaman returned richly laden with captives, horses, asses, oxen, and other movable property. They proceeded to the division

TURKOMAN BRIDAL PARTY.

of the booty, separating it into as many portions as there had been parties to the act of violence. But besides, they left in the centre one separate portion; this was done to make all good, as I afterwards remarked. The robbers went up each in his turn to examine his share. One was satisfied, a second also; the third examined the teeth of the Persian woman who had been allotted to him, and observed that his share was too small, whereupon the chief went to the centre heap and placed a young ass by the side of the poor slave. An estimate was made of the aggregate value of the two creatures, and the robber was contented. This course was often repeated; and although my feelings revolted at the inhumanity of the proceeding, I could not refrain from laughing at the droll composition of their different shares of spoil."

These slaves are treated very cruelly—so cruelly, indeed, that even the pilgrim hadjis who are so hospitably entertained in the Turkoman's tents that they are during their stay virtually masters, get disgusted with the inhumanity they see practised. After being seized in a night

attack and hurried to his captor's home, the captivo has to exchange his dress for a few rags, which are hardly sufficient to cover his nakedness, laden with chains that gall his flesh and give him pain every time he moves, and has to support life on the poorest diet. At night, to prevent him from attempting to gain his freedom, an iron ring is attached to his neck and fastened to a peg, so that the rattle betrays the slightest movement he makes (p. 236). Happy is he who has friends to ransom him! In every Turkoman tent the rattle of these chains is never out of the ear, and the smallest offence, or no offence at all, subjects the poor wretch to a load of abuse and curses.

The Turkoman values his horse highly. It is a piece of property on which he sets more account than on his wife and children—aye, even on his own life; for without his horse his livelihood and his life would be equally precarious to him. The prisoners are either kept as slaves until their relatives ransom them, or are sold in the markets of Khiva and Bokhara for what they will bring. After this it is almost hopeless for them to be able to return to their far distant homes. The price of a slave varies according to circumstances. A full-grown man never brings more than from £20 to £36, and if they are plentiful they will bring even less. On one occasion, when a handful of Turkomans defeated the Persians—as they generally do—and took 18,000 prisoners, a slave could be bought for £2 or £3. The ransom paid for them varies according to the rank and richness of the slaves' relatives; and it is mournful to read in Vambery's vivid pages of the weary journeys men will make to rescue their relatives, and then on their returning home again, to be themselves captured, and those they have snatched from slavery again sold into their old misery. Nothing can affect the cruel souls of these Turkomans; plunder and slaves are their object in life to attain, and some of them would not hesitate to tie the Prophet to their horse's tail and sell him to the highest bidder, if by chance it were possible for him to fall into their clutches. Yet the robber is not much benefited by his plunder. He may save a few coins, but these are of little service to him in the depth of the Hyrcanian desert (Vol. iii., p. 284). His mode of life is so simple that a very little suffices for his support. Many a Turkoman, even when rich, will live as poorly as the poorest man in his tribe—eat dried fish, and allow himself bread but once in the week. Strange to say, in his private capacity the Turkoman is hospitable in the extreme; it is a second nature to him to entertain the stranger who is not worth robbing. Energetic on the raid, the Turkoman is at home a being who would consider himself disgraced by the slightest domestic labour. His horse tended, he joins the circle of his neighbours, who squat on the ground before the tent, discussing plunder, the Alaman, horseflesh, or such politics as the excessively simple government of the Turkoman can possibly give rise to. Meantime the Persian pipe passes from hand to hand. In the evening they listen to fairy tales and stories, or to the simple songs and rude music of a Bakhshi, or troubadour.

Of education, in our sense of the term, the Turkoman has none. Not one in a thousand can read. Horses, arms, battles, and robberies are the only subjects that in youth exercise his imagination. The man who can kidnap the most people is the best man. "Alas!" said a father, pointing to his son, "I fear I shall never be able to make a man of him." And then he read him a lesson for his imitation, namely, how a certain young Turkoman had already stolen two Persians from their home.

"Marriage by force" prevails in one form or other, but only nominally, among all the

nomads of Central Asia. The bride, mounted on a fleet horse, and holding a lamb in front of her, is pursued by the bridegroom and a number of his friends. By adroit turns, she tries to prevent any of them approaching near enough to snatch the lamb from her. No doubt at one time it was a part of the marriage ceremony, but at present it is merely a game, known as kökbüre, or the "green wolf" (p. 237).

If a member of the tribe—especially one who has been much beloved—die, it is the custom for female mourners to raise through a whole year a melancholy dirge at the time of the day that the deceased expired. The occupants of the tent are also expected to join in this mournful chant; but in doing so they do not interrupt their occupation, but go on smoking, cleaning their arms, or devouring their meals, to the accompaniment of these howls of sorrow. Meantime, the women also, while joining in the mournful hymns with the most plaintive weeping and crying, go on spinning, cleaning wool, or performing some other domestic duty. The friends and acquaintances of the deceased are also expected to pay visits of condolence, even when they have not heard of the misfortune until months have elapsed. "The visitor seats himself before the tent, often at night, and by a thrilling yell of fifteen minutes' duration, gives notice that he has thus performed his last duty towards the defunct. When a chief of distinction, one who has really earned the title of bátor (valiant), perishes, it is the practice to throw up over his grave a joszka (large mound).* To this every good Turkoman is bound to contribute at least seven shovelfuls of earth, so that these elevations often have a circumference of sixty feet, and a height of from twenty to thirty feet. In the great plains these mounds are very conspicuous objects. The Turkoman knows them all, and calls them by their names—that is to say, by the names of those that rest below" (p. 240).

As late as 150 years ago the Turkomans had no other costume than dresses prepared from sheepskins, or the hides of horses and wild asses; and the learned men (*sic*) amongst them look upon the fur cap as the last remains of the old national dress of the Tartar country from whence they migrated to their present homes. They are, next to the Keptchak, the most warlike and savage race of Central Asia, and their bravery and energy come out in still stronger colours when contrasted with the effeminate races who inhabit Khiva, Bokhara, and Kokand, in their rear. These wild tribesmen constitute an iron barrier that prevents civilisation from reaching Central Asia; for "how can any spark penetrate . . . as long as the Turkoman menaces every traveller and every caravan with a thousand perils?"

The *Ottoman* or *Osmanli Turks* are that section of the family best known to Europeans, from the fact that they are the most civilised members of this stock, and are the only ones, with the exception of the Hungarians, that can be said to have a national existence in Europe. They are the Turks of Turkey, albeit that country is populated by many and heterogeneous races, in addition to the ruling one. The Osmanli, as they call themselves—and for the sake of avoiding confusion we shall continue to use this name—are said to be descended from a portion of the tribe of the Kazi, which fled from its settlements in Khorasan before the Mongols, and took refuge with the Seljuks of Iconium.

We have already (p. 223) noted their European cast of countenance. Their carriage is stately, and their manners grave and dignified. Still, they are in Europe, but not of it, and to

* A custom among the ancient Huns; and M. Vambery notes its use in Hungary even at the present day.

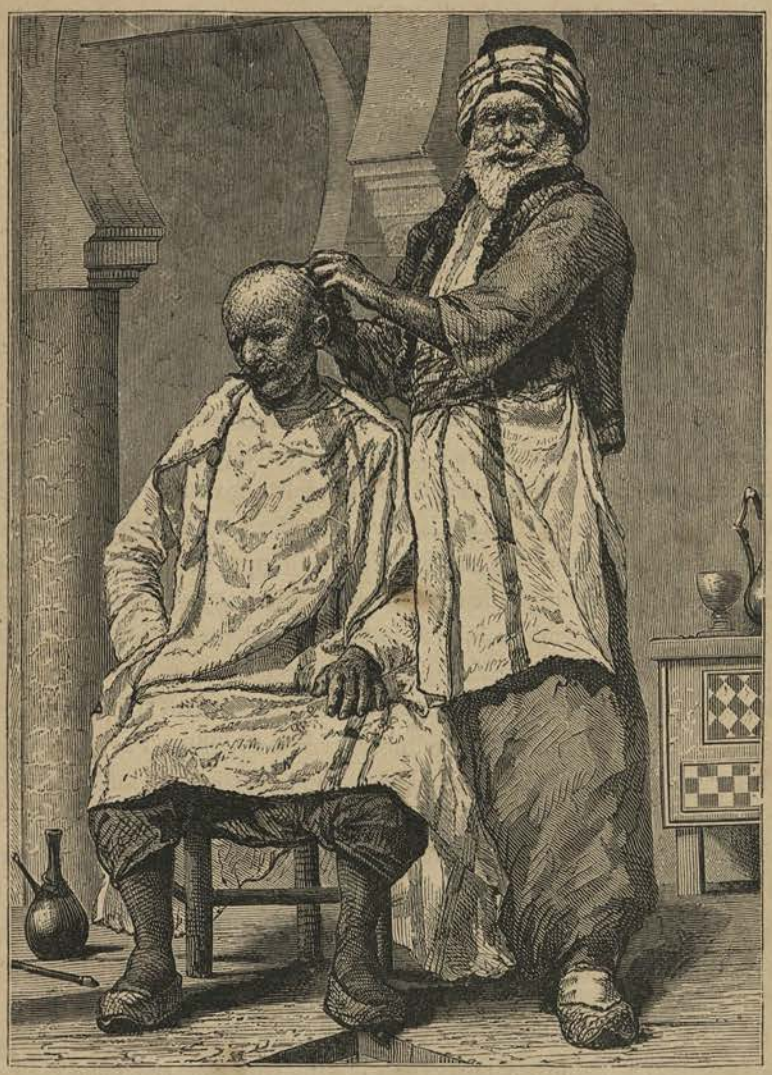
this day preserve their eastern habits and religious belief, though, certainly modified to some extent from that of their Asiatic brethren. The Turks were ever a nomadic race, given to plunder and destruction simply for the sake of destroying, and it almost seems as if the Osmanli, now that they have settled down and given up their ancient habits, are on the wane. Turkey is the "sick man" of Europe, and the symptoms are that at a very early date the one non-Christian nation of Europe will, as a political power, disappear.

Theoretically the Osmanli are frugal in their diet, restricting themselves chiefly to vegetable food, and drink no wine. But this is only true of the poorer classes, for the rich indulge in expensive banquets, and are among the best customers for the wines of France. The Sultan himself, "Commander of the Faithful," though he be, is one of the most flagrant offenders in

TURKOMAN FUNERAL PARTY.

this respect. They are hospitable, fond of active exercise on horseback, talk little, and are much given to the practice of the outward signs of their religion. Life is with the rich Osmanli a perpetual dream. The labouring class are industrious; and, notwithstanding the crushing despotism of the Government under which they live, are, on the whole, not worse off than people of their rank under what are called more enlightened Governments. Frugal in their living, their sunny clime produces more than enough for their existence with the slightest amount of labour; and if they are sick and destitute, the religion of their richer neighbours teaches them never to spurn the poor man from their doors. Polygamy, as in all Mohammedan countries, is allowed, but not much practised, except by the wealthy, the wives being very expensive as they are all cost and no profit. When a *harem* is indulged in, Circassians and Georgians are usually selected to be its inmates, and these are even more jealously guarded from the eye of every one except their lord than elsewhere in the East. Out of doors their arms are covered and their faces concealed from sight under triple veils. Inside the harem they give parties to

one another; it is, indeed, one of the few places where they can meet, for they do not go publicly to the mosque to perform their devotions (p. 244). The Osmanli ladies pass their time in complete idleness, their chief care being how to gain the good graces of their lord, oust a rival from his affections, and generally to kill that *ennui* which preys upon their existence. Each has a room



TURKISH BARBER.

to herself, though they frequently meet in a common apartment and take their meals together, as well as bathe, smoke, sing, talk, and tell stories in company, or give little supper or dinner parties to each other. They sometimes pay visits in the towns, or organise parties into the country, or along the shady walks with which most large Turkish cities are provided.

The characteristic of the nation is laziness, but not unsociality. Law is administered from the Sultan downwards unchecked by any other authority, save the Koran, the will and the *ipse*

dixit of the administrator. The Sultan is the sole source of honour and dignity; the life and liberty of every subject are in his hands. The system of Osmanli government we need not enter upon in this place, and need say nothing about it, except that it is probably just about as bad as it is possible for a despotic Government to be. Literature, science, and art are all at low stages in the Ottoman Empire, though of late years efforts have been made to introduce these to a greater extent among the people. In several of the large towns there are schools where a certain amount of the higher branches of education can be received. Comments on the Koran form the chief portion of the instruction obtained at such institutions; but in Constantinople a college for higher studies, conducted on a basis more in accordance with our ideas of what a liberal education consists of, has been established. The higher Osmanli officials are in many cases very polished and accomplished men.

The printing press is yet in its infancy; literature is little diffused; and there exist few means for the people interchanging their ideas.

Agriculture is in a backward state, and manufactures are about equally so, though some of their artificers in steel, copper, gunwork, and leather are really very skilful. The finance of the country is in a miserable condition; and from all that can be seen by an observer whose judgment is not warped by sentimental ideas about this Eastern power stopping the progress of Russia to the south, there seems no reason why the tottering State, unpropped by the swords of any of the Continental Powers, should not be allowed to go on its downward course.

Among the *Turks of the Russian Empire*, the Baraba, Barama or Barabinski may be mentioned. They live on the Barama or Barabinski Steppe, in summer in tents, in winter in huts and villages. They may amount to 3,500 individuals, paying tribute to Russia. They are pastoral, but also follow agricultural pursuits to some extent. Most of them are Shaministic in religion, but Christianity is now making way amongst them.

The *Tshulim* are more pastoral than agricultural, and more Christian than Mohammedan, and are also a good deal Pagan. They number about 15,000. They live in winter in huts half sunk under ground. Each of these abodes has a fire in the middle, with a hole in the roof to allow the smoke to escape. The inmates sit or lie round the fire. Their food consists of fish or flesh without bread, a diet which creates a scorbutic affection of body, which often breaks out in infants. They are very poor, ignorant, and miserable, but well-disposed and harmless. They are subdivided into many tribes, who follow the occupation of fishers and hunters. They live chiefly on the River Tzuliminzi.

The *Teleut*, at the time of the Russian conquest, were called White Kalmuks, though their language is Turk. They are probably more Mongol than Turk.

The *Tuba* (Tubalai or Tubintse) tribes live on the banks of the Tuba, and though Turk in language are perhaps Samoyed in blood.

Passing over many tribes which have succumbed under the Russian rule, and will be gradually absorbed into the nation which has such assimilating powers for all nationalities, especially if of Oriental origin, we come to the Turks of the Caucasus, the Basian, the Karatshai, the Kumuk, and the Crim-Tartars (so-called) of the old khanate of the Crimea. After the break up of the Mongol empire it became a khanate, but in 1783 was overtaken by the inevitable destiny which seems sooner or later to be the fate of all the Asiatic races which come in contact with the Muscovite; in other words, it became a dependency of Russia. Vast

numbers of the old Tartar race then emigrated to Roumelia and Anatolia, but at the last census there were in the Crimea about 275,822 Tartars, 22,324 Germans, 7,726 gipsies, 5,426 Greeks, 4,198 Karait Jews, 4,110 Talmudic Jews, 3,960 Armenians, 1,234 Bulgarians, 340 Moravians, in addition to a few people of almost every other European nationality, English included.

The Crim-Tartars live on the hills, more shepherds and herdsmen than tillers of the soil. In the plains they farm a little, and cultivate tobacco and the vine. Some of the "old families" of the Tartar race still retain, under a semi-feudal tenure, their ancestral lands, but their ruler himself emigrated with his family to Asia Minor on the annexation taking place. Like many another warrior khan he has long "made his peace with Allah" that the Duke of Muscovy might write himself Czar of all the Russias.

In Esthonia, Lithuania, and Podolia there are a few so-called Tartars or Turks, but in the central parts of European Russia they seem never to have got a footing, or to have soon lost it, for there the Russian is the prevailing race.

The *Bashkirs* have their stronghold in the Government of Orenburg, which besides contains several other Turkish tribes. The have since 1741 taken on themselves much of the Cossack character, and send an annual relay of 1,500 men to the army, in lieu of tribute. All appointments to offices of honour and trust are now in the hands of the Russians, the ancient nobility being entirely broken up.

The *Meshtsheriak* number about 80,000, scattered through the Governments of Orenburg, Perm, and Saratov, and are Mohammedans in creed, though believed to be of Ugrian blood.

The *Teptyar* is the name applied to a mixed population of Turkish tribes which fled to the east of the Ural when the khanate of Kazan became Russian. They are more pagan and Mohammedan than Christian. Most of their habits are those of the Bashkirs; but during the rebellion of the latter tribes they kept to the Russian side, and are accordingly now treated with exceptional favour. Among the Northern Turks and in Siberia generally are some curious underground monuments, described in the following extract from Bell, quoted by Latham, whose elaborate researches regarding the Turkish stock and its ramifications have been our chief guide in drawing up the foregoing remarks:—

"About eight or ten days' journey from Tomsky, in this plain, are found many tombs and burying places of ancient heroes, who, in all probability, fell in battle. These tombs are easily distinguishable by the mounds of earth and stone raised upon them. When or by whom these battles were fought, so far northward, is uncertain. I was informed by the Tartars in the Baraba that Tammerlane [Timour Lenk], or Timyr-ack-sak, as they call him, had many engagements in that country with the Kalmucks, whom he in vain endeavoured to conquer. Many persons go from Tomsky, and other parts, every summer, to these graves, which they dig up, and find among the ashes of the dead considerable quantities of gold, silver, brass, and some precious stones, but particularly hilts of swords and armour. They find also ornaments of saddles and bridles, and other trappings for horses, and even the bones of horses, and sometimes those of elephants; whence it appears, that when any general, or person of distinction, was interred, all his arms, his favourite horse, and servant, were buried with him in the same grave. This custom prevails to this day among the Kalmucks and other Tartars, and seems to be of great antiquity. It appears from the number of graves that many thousands must have fallen on these plains, for the people have continued to dig for such treasures many years, and still find them

unexhausted. They are sometimes, indeed, interrupted and robbed of all their booty by parties of Kalmucks, who abhor the disturbing of the ashes of the dead. I have seen several pieces of armour and other curiosities that were dug out of these tombs, particularly an armed man on horseback, cast in brass, of no mean design nor workmanship; also figures of deer, cast in pure gold, which were split through the middle, and had some small holes in them, as intended for ornaments to a quiver or the furniture of a horse. While we were in Tomsky, one of these gravediggers told me that once they lighted on an arched vault, where they found the remains

TURKISH LADIES VISITING.

of a man, with his bow, arrows, lance, and other arms, lying together on a silver table. On touching the body it fell to dust. The value of the table and arms was very considerable." The graves of the present inhabitants of these regions are now much less elaborate. A shallow hole, with a few stones over it, suffices for the burial place of the greatest as well as the smallest individual among the nomad races. These mounds, from the more recent investigations which have been made, appear to be of two dates, the one much older than the other. In the older mounds, the ornaments, &c., found are of gold and copper, not of iron; and as to who made these more ancient mounds, history gives us no clue, and tradition gives forth but an uncertain sound in reference to the question. In addition to these sepulchral tumuli, remains of what must have been, at one time, structures of considerable architectural importance, are found

scattered over the country. Many such are found in the Crimea, in the Bashkir country, in Siberia, in the Mongol country, and possibly also in Mantchouria. There are also earth-works of numerous old encampments remaining, to attest the once dense population of these regions, and the numerous terrible struggles of which most of them must at one time have been the scene. The wandering nomads have many traditions about these ruins of early times, but how many of these are historical, and how many only vague fancy, it is hardly worth taking the trouble to analyse.

NOGAY BOY.

The Turks have never been a civilising power. Since the day when, two centuries B.C., they invaded Bactria, they have done nothing for civilisation. "Where the Turk treads, grass grows not!" In their conquering inroads destruction seems to have been their first thought; and regions, once the gardens of the world, are now only marked by a few mounds of earth, which point out the work of destruction committed by the barbarous Turkish tribes. The region round Merv, in Persia, may be cited as one of many examples. The Turkish conquest of Constantinople stopped the flourishing trade so long carried on by the Genoese with the East and the Crimea. The flourishing seats of civilisation became reduced to fruitless wastes under the Tartar sway. In 1792, Odessa, now a busy commercial city, was only a Tartar village in a desert. The day is now past when, as at Kaffa, in the Crimea, 300,000

Russians were collected in its bazaars to be sold as slaves to the merchants of Constantinople: no longer will Russian Grand Dukes hold the stirrups of Tartar princes. The Crescent is on the wane—the Double Eagle is soaring aloft, looking west and east—and eastward most keenly. Russia is a power that has ever had sympathy with Oriental nations. She is herself largely intermixed with their blood; and having been able to enter into their prejudices and feelings, she has, one after another, absorbed into her midst nation after nation, principality after principality, khanate after khanate, and will go on doing so. Britain has ever remained a western power—embued with western prejudices—unable to sympathise or to gain the confidence of the great Oriental nations whom she has conquered and ruled, as part of her empire, but not as integral portions of her people. The result will be apparent one day—it may not perhaps be a very distant one.*

The *Nogays*, or Nogais, at the beginning of the seventeenth century, occupied the country between the Tobol and the Yaik, but from the Government of Astrakan, Peter the Great transplanted the greater number of them to the banks of the Kuma and Kuban. There are several tribes of this people, some of whom change their residences with the season—in the summer dwelling in tents, and in the winter resorting to the towns and living in houses. More especially is this the case with the Nogays, who remained behind when Peter effected the transportation of most of them from the Government of Astrakan: this remnant is known to the Russians as the Kundur Tartars. In the Crimea are some Nogays. Here they are stationary, and show every desire to take to agriculture, and settle down into a settled existence. They are, though the least numerous of all the Crimea Tartars, the best agriculturists, and the most laborious of their race. They are very Mongolian in their physiognomy (pp. 245, 248).

The *Yakuts*, or *Sokhalar* (the first being the Russian, the other their own name), is the last of the people of the Turkish stock upon which we shall have occasion to touch. The centre of their country is the Government of Yakutsk, or Jakutsk, in the vicinity of the River Lena. They are divided into ten tribes, and number in all about 300,000 men. In religion they are Shamanists, though most of them are now baptised into the Greek Church; but, unlike the Ostiaks and Tungusians, do not worship idols carved in wood, though Stralenberg tells us that they have a type or image of that deity, stuffed out with a monstrous head, eyes of coral, and the body like a bag. "This they hang on a tree, and round it the furs of sable and other animals. Each tribe has one of these images." The care of the sick, &c., is still undertaken by the Shamans, who indulge in dances, and other ceremonies, as means to accomplish the desired end. At one time, at the funeral of a prince, his oldest servant was killed and burned with him; but this practice was abolished by the Russians. Trees are held as sacred. It is not uncommon to see fine trees hung round with iron, brass, and other similar articles. At their New Year, which falls in spring, they sacrifice, under a shady tree, horses and oxen. The heads are then hung up in the boughs, those of the horses with the skin on. Koumiss (or the fermented milk of mares), which is drunk freely on such occasions, is sprinkled in the fire, and also tossed up in the air. When the sap begins to rise in the trees they have a feast. The inner bark of the

* For an interesting discussion of this question, see Long, in the "Journal of the Society of Arts," June 11th, 1875.

trees is taken and beaten up into a fine powder, and mixed with dried powdered fish, and the whole boiled in milk, and eaten. Though not Mohammedans, they, like the Votiaks of the Government of Vologda, abstain from pork, but devour every other kind of food greedily. Horseflesh is an article of diet especially prized by them. A story is told of four of them having finished a whole horse at a sitting!

Their winter houses are built of planks, and the summer "wigwams," which are round and conical, of the bark of the birch-tree, being ornamented with tufts of dyed horsehair. They prefer to be buried near fine trees, and some of their effects are always deposited in the grave with them. They are not, however, invariably buried in the ground, for sometimes the box containing the body is simply covered with a few ox-hides, placed on upright posts, and then left. On other occasions, the corpse is placed in a hut, which is closed up and left. When any of the Yakuts die in the town of Yakutsk they are left to the dogs, which shows that funeral rites are with them not objects of great importance.

Each tribe looks upon some animal as sacred, and abstains from eating it.

The Yakuts navigate the numerous streams in their country by means of boats, made of plants and of birch bark; but the reindeer, or the dog (in some places), is their chief mode of conveyance. They are exceedingly hospitable, and, unlike the hospitality of some barbarous races, it is not limited to any particular length of time. If the traveller stays a month he is just as well treated as if he stayed only a day. They are very intelligent, honour old people, and follow their advice. The children are married according to the choice of their parents, whom they never disobey, even when no longer under their roof. If a father has only one son he lives with him.

The Yakut is not revengeful, and soon forgives any one who has wronged him, if the offender shows any sign of wishing to be forgiven, or of confessing his wrong. Theft is punished by the thief being publicly whipped. This is looked upon as a great degradation. The offender has almost lost civil rights in the eyes of his fellow tribesmen. His evidence cannot be received in a court of law, and his words are accounted of no weight in the public assemblies of the people. All official employment is closed to him; he has no place left to him open for repentance. They are skilful in acquiring handicrafts, are excellent shots, indefatigable hunters, and keen traders. Cattle form, however, their chief wealth; and no man thinks of putting by money until he has acquired a sufficient herd to entitle him to rank as a man of consequence.

Some of the women (pp. 249, 252) are rather pretty, but are strangers to the virtues of soap and water; though, in this respect, they are not such offenders as the men. When they get old they are hideous, like all females who lead the hard life they do, exposed to the open air in all weathers, and living in an atmosphere of smoke indoors. They are chaste maids and matrons, good wives, and good daughters—paying the utmost honour to their parents. Their head and feet they never allow to be seen naked; and have the superstition of never passing the right side of the hearth, or of calling their husbands' relatives by their Yakut names. Such is M. Ouvarouski's description of the race, as seen by him.

NOGAY MAN.

CHAPTER XV.

THE TURANIANS: UGRIANS.

THE Ugrians* are the most western and also the most northern division of the Turanians. Between the extremes of the race there is a wide difference—for instance, between the Laplanders and the Hungarian—for, in spite of national prejudices, which will not readily allow this, the

* Ugoria, or Ugria, was a region on each side of the Ural Mountains, the home of some of the people of this race.

YAKUT WOMAN.

Hungarians must be classed with the same race as the reindeer herdsmen of the far North. The Ugrians have been divided into two great sections—the Eastern Ugrians, comprising the Samoyedes, the Yenesians, and Yukahiri, all separated one from another by northern offsets of the Tungusian and Turkish races, which intervene; and the Western Ugrians, consisting of the Laplanders, the Finlanders, the Permeans, the Siranians, the Voguls, the Tsheremis, the Mordvins, the Tshuvash, the Voguls, the Ostiaks, and, lastly, all the Magars of Hungary. Some of these types we can only mention; and this much it may be said regarding them, that the tendency of the Ugrians is to light rather than to dark hair, and that many of them are red-haired—in this respect differing from the rest of the Turanians, all of whom are dark-haired. With the exception of the Laps and Finlanders of Norway and Sweden, and the Magars of Hungary, all the Ugrians are Russian subjects, and, in most cases, profess the creed

of the Greek Church. In Finland and Esthonia the civilising influence has been German or Swedish; accordingly, in these countries, they belong to the Lutheran faith. Most of the Eastern Ugrians are pagans; and among the Western branch, the Ostiaks, Voguls, Votiaks, Tsheremis, and Tshuvash have not yet adopted Christianity. Mohammedanism and Buddhism are unknown amongst them, though it has been said that, among the primitive paganism of the Lapps, a trace of Buddhism can be found.

Samoyedes.

The Samoyedes (pronounced Samo-yeds) are wanderers along the shores of the Arctic Ocean, and along the dreary tûndras, or wastes, which cover so much of the inhospitable regions of the North. They are both an European and an Asiatic people, extending eastward as far as the Tas, and are divided into triblets, to which different names are applied by the Russians, if not by themselves. In Europe they do not extend much farther east than Mezen, on the White Sea. At Mezen the traveller sees the first Samoyedes—drunken, brandy-loving *miserables*, who hang about the little town begging, trading, and stealing, if they get a chance, spite of prison-house and knout. Castren, an enthusiastic traveller, to whose self-denying exertions we are indebted for so much of our knowledge of the Northern nomads, could obtain at Mezen no Samoyede interpreter unless he paid him in brandy. Only one man could be vouched for as being of a sober character. He had to be sent for from a distance, and when he arrived he was as drunk as the others. The Kânin peninsula is the chief stronghold of the Samoyedes of this district; in the winter, however, they desert the peninsula, and come about the town of Mezen, drinking and idling about as usual. The latest travellers who have visited them were Messrs. Rae and Brandreth; and to the former gentleman's genial sketch of the people with whom he came in contact in the region in question, we are indebted for the greater part of what follows.* Their brandy-loving reputation Mr. Rae confirms. Even the mere children, if offered it, will take the share of *vodka* as readily as the grown-up topers. The first he met were the idlers, in the vicinity of Mezen, who have no reindeer, and no fixed employment, and who live on charity, or on their richer neighbours who come in the winter from the tûndras.

They have no knowledge of books, no written language or tradition, and hardly any real religion, their acquaintance with even the forms of the Greek Church being of the scantiest description; nor is any systematic effort made by the Russians to introduce civilisation and Christian culture amongst them. The Sâdibes, or Shamans, still exercise great influence over them—still they look upon these impostors as the advocates between God and man, and that it is only through them that their deity, Yliambertje, can be propitiated. Their mode of approaching the deity is not unlike that of the pagan Lapps, viz., with a drum: they also use divining instruments to interpret fate.

The Samoyede is faithful in friendship, capable of no serious crime, honest except under great provocation, and will not beg, unless for vodka, or brandy; though, indeed, if what Castren tells us be true, they set their women to perform that task for them. "Give me," begged

* "The Land of the North Wind" (1875), p. 205, &c. Mr. Lamont's "Yachting in the Arctic Seas" (1876), pp. 41, 46, 78, 112, 134, 136, 138, contains also many interesting notes on this hyperborean people; but it is to Mr. J. A. Harvie-Brown, who passed a summer in their country in 1875, that we look for the fullest account of the Samoyedes.

a Samoyede of Castren, "another cup of vodka." "What good hast thou done me that I should give thee vòdka?" said Castren. "Thou art travelling with my reindeer," was the rejoinder. "But I pay thee for them," said Castren. "I have given thee good reindeer," urged the Samoyede. "But thy son drives badly," said Castren. "Then don't give him any vodka," was the paternal recommendation of the somewhat illogical Samoyede. About Christmas these Kânin Samoyedes drive into the neighbourhood of Mezen and Sjomscha to dispose of their reindeer skins and wild fowl, and to provide themselves with meal, butter, sour milk, powder, shot, vodka, and other articles. After Christmas they again return to the sea; only a few of the poorest of them go to Pênega, Kholmogôry, and Archangel, where the men employ themselves as drivers, and the women as beggars.

In physiognomy they are excessively Mongolian, but their expression is not unkindly, though rather sad. Their average height is above that of the Laplanders, and their limbs are also better proportioned. From the specimens of their vocabulary which we possess they do not seem to have much philological connection with the Lapps.

The dresses of these men are mâlitsas, pimi, and *Samoyedkas*. The first is a tunic of reindeer skin, reaching half way to the knee, with the fur inside, the seams being ornamented generally with a line of red, or double line, perhaps, of red and blue. Over this is worn, in the summer, for cleanliness' sake and protection, a covering of similar form in red or blue striped linen. The dress is often beautifully ornamented. The *pimis* are loose boots, generally of white reindeer skin, with the fur outward, reaching above the knee, and decorated with stripes of black, brown, or grey fur, and often a little cloth. Under them, in winter, are worn *dorbôuri*, or half-boots, with the fur inward. The *Samoyedka* is identical with the Laplander's fur cap, and like it, is decorated with gaily-coloured cloth, often red, black, or yellow. A band hangs on either side, ornamented with patchwork fur patterns; these are usually attached to one another behind the shoulders, falling over the back, and reaching to the waist. In the winter, a second tunic (or sovîk) is worn over the mâlitsa. To the cuffs are attached gloves. The women's dress is much gayer, though scarcely so handsome. "The tunic (pânitsa) is closer to the figure above the waist, and hangs in a sort of skirt to half way below the knees. The body is a masterpiece of beautiful fur ornamentation, the various shades and colours being introduced in patchwork with great taste. The skirt has three flounces of deep thick fur of the glutton, bear, or silver fox; between the flounces are gay pieces of cloth sown in patterns. All the sewing is done with thread, made of reindeer sinews, spun simply with the hands and teeth. The head-dress, not often worn in the summer over the plaited hair, is a small close fur cap. The boots and gloves are similar to those of the men."

The sledges on which they drive over the dreary mossy tûndras—the *terræ damnatæ* of the famous Swedish naturalist—are beautifully light, consisting of a wooden framework supported on slight runners, nine feet in length. The guiding pole is about eighteen feet in length, slightly tapering and over heavy. At one end is a round metal knob, at the other a sort of lance-head. To stimulate the reindeer they are gently tapped on the back with the knob.

Their tents (or tjôums) are of birch-bark, rolled in great sheets round poles, so placed as to converge at the top, and secured by a common thong passing through them. These tents are kept much more cleanly than those of the Laplanders or Eskimo. No remains of food, bones, or any decaying matter are seen about them, and altogether are most pleasant kind of abodes.

In the winter skins are attached to the exterior, the edges all stuffed and packed with moss, and the interior is lined with soft fur, until it is as warm as one of the stuffy underground huts of the Eskimo, and twice as cleanly and healthy.

Reindeer form their chief wealth, but they also shoot with the bow and arrow, and in addition

YAKUT VILLAGERS.

to hunting, reindeer driving, and other cervo-pastoral pursuits, do a good deal of fishing. In the winter they skim over the frozen snow on snow shoes—overtaking their prey, and attacking with spear and arrow. In hunting they are the superiors of their neighbours, the Ostiaks; though, in this respect, it is said that their skill is decreasing since they have begun to substitute for their native weapon the rude Russian blunderbuss, carrying a ball as big as a walnut.

In the Kânin Peninsula, though not yet Christians, they have ceased to be pagans, but

only within the last few years. As already remarked, the divining drums are in use amongst them. They are in fact in a transition state from one religion to another—"clinging to the old, but unwilling to adopt the new." At one time they seem to have worshipped images as their deities—or at least to have made representatives of them—but it is indisputable that any natural object was endowed by them, for the most capricious reasons, with the attributes of a divinity. They reverence their dead, and honour their memory long; in this simple faith they are encouraged by the Russian Government. The rights of property are sacred amongst them, and theft from each other is unknown.

SAMOYEDES.

Altogether there may be about 12,000 Samoyedes proper; and some of them possess as many as 5,000 reindeer—but these are very rich men indeed.

On the whole, Mr. Rae has rather a high opinion of the Samoyedes, and considers them infinitely superior in generosity and general character to the rude Russian boors, all prejudice about the habits of both races aside. The passage from his narrative with which we shall conclude this account is much to the purpose, and might be usefully applied to the prejudiced accounts of any other barbarous or savage nation.

"Filthy beasts!" said an English gentleman, to whom I related a few Samoyede traits on my return to England: and when he had said so, that gentlemen went home and swallowed oysters alive; ate game in so decomposed a condition that it would offend a Samoyede, and

cheese so decayed that a Samoyede dog would avoid it on the tûndras; then he took a glass of brandy, and thanked goodness with a shudder, that he was not as those Samoyedes were." The race is rapidly becoming exterminated, and may in time succumb before advancing civilisation and pestilence, as have their allied tribes, the Omoki and Tukotschi.

Yenesians and Yukahiri.

Previous to the time of Kalproth, several small tribes on the lower Yenesi—now called Yenesians—were included among the Ostiaks, but their language is different—though in classifying races, language, taken alone, is a very misleading guide. They are either becoming absorbed or annihilated, for at this present time it is dubious if half a dozen people of the *Kot* or southern branch of the tribe speak the original language.

The Yukahiri, or, as they call themselves, *An-ou Domni*, are also nearly extinct, though once numerous. The few who survive live on the lower part of the Kolyma and Indidzherka rivers. On every side they are pressed upon by the Yakuts, Koriaks, and Tungús. Their language bears a strong resemblance to that of the Samoyedes; and it is possible that they are only an offshoot of that race. They are strong well-built men, but very little is known of them.

Lapps.

The Lapps are inhabitants exclusively of the Northern portion of Europe, and chiefly of the Scandinavian Peninsula, though there is a possibility that at one time they extended much further southwards. They are now under two Governments, viz., that of Norway and Sweden, and that of Russia. The word *Lap* is probably from the Russian *Lapar*, for they call themselves *Sâbme*.* The Russian Lapps are altogether confined to the Government of Archangel, and number over 2,000; they are imperfect Christians of the Greek Church, while the Swedish Lapps, of Lapmark, are Lutherans; and it is said that they call themselves, in their own dialect, Laps, though this looks suspiciously like as if they had adopted the name they are most commonly known by. The Norwegian Lapps like to be called Fins, though the Quain repudiates the title. Part of the Lap country is forested; it is only about the North Cape and beyond Lat. 70-71 that trees disappear. The Lapp is, however, like most of his allies, a nomad; and though his country abounds in salmon, he is essentially a herdsman of reindeer, which constitute his wealth, and on the flesh, milk, butter, and cheese of which he mainly subsists. The habits of the reindeer have moulded the Lapps' ways of life, though they have been considerably influenced by the civilised races with whom they have come in contact.

Their language has been reduced to writing, and many of them have been taught the elements of education, especially in Swedish and Norwegian Lapland.

Their Christianity is tinged with their ancient superstition. In old times, they sacrificed a full-grown reindeer to the great divinity. A thread was put through its ear, and this thread

* Among numerous other derivations by different writers, Ibre derives the name from Lap, or Lapp, an old Swedish word for enchanter or wizard. To this day the Lapps bear their mediæval reputation of exchanters. English seamen used to land in Lapland to "buy a wind" from the natives. In "Hudibras," for instance (Part II., Canto II.), it is referred to in a passage where certain lawyers spoken of as selling

"——— their blasts of wind as dear as Lapland witches' bottled air."

Gandwick—the "Gulf of Magicians" was a Scandinavian name for the White Sea.

had to be a red one. After the feast was over, the antlers of the deer were planted in the ground, and hereafter the place of sacrifice was holy; women, most especially, not being allowed to approach the sacred place. There were several other deities to whom sacrifices had to be made; but the highest of all their gods was Zabmel, to whom all the others were simply subordinate. The Lapp paganism was a religion without a priesthood, and without roofed temples. The head of the family performed the rites himself. When the worship of the deities was more public, then a highly ornamented drum was called into requisition; it was also a common instrument of incantation.

One of their favourite amusements is racing down a snowy slope on sleds. This is also an amusement in Russia, in Greenland, and in Canada, where "coasting" has long been followed as one of the popular winter sports. At one time, it is probable that the whole of the Scandinavian Peninsula was Lapp, and that they were driven north by the encroachment of the present races who now inhabit Norway and Sweden; but, doubtless, many populations have been obliterated before the Scandinavians managed to gain possession of their mountainous territory. The Lapps are not related to the Finns. Those who have had opportunities of seeing both are agreed that, both in language and in habits, they have little in common. The Lapp skull has not the pyramidal form of the true Hyperborean, nor the globular shape of the Mongol, but is a transition between the two. In stature he is not a pigmy, any more than the Eskimo is; in fact, the stature of the latter race is, on an average, one inch more than that of Englishmen, viz., five feet seven inches. The Lapp is spare in person, and is characterised by a high forehead, hollow blear eyes, short flat nose, and wide mouth. His face is decked with little or no beard. His chest is broad, and waist slender. He is swift of foot, and of great strength of arm; but owing to his life being, to a great extent, passed in sleds, he walks with a stoop. They have many legends and traditions, most of which are very complimentary to the Lapp.

All these, and a great deal more, the reader may find in the learned "History of Lapland," by Johannes Scheffer, an English translation of which was published in 1674; and a most delightful old book it is. It records the author's not very high opinion of the Lapps in his day, and relates, with many examples to the point, how that though Scaliger gives them the character of being a "valiant people, a long time free, resisting both the army of Norway and Sweden;" that "Petrus Claudius says they had a king of their own called Thotle, and that Harald Fairhair, though he had conquered the countries round about, could not subdue them;" he considered them, moreover, not very courageous, notorious cheats, always anxious to over-reach each other in a bargain. He, however, believes that they had got into this practice after "having been cheated by those strangers with whom they dealt, and now think it best to be beforehand with one another." In fact, there is scarcely a minor, or even a major vice, whereof the plain-spoken old Upsal professor does not accuse his Northern neighbours. If the reader wishes to hear more of the race, he is, therefore, referred to this, and the many other books, which the ambition of seeing the North Cape has led a legion of tourists to produce.

FINLANDERS.

Old John Scheffer was decidedly of opinion that the Finlanders and the Lapps were of one race. "The name of both nations is the same; the Laplanders being, in their own tongue,

called Sabmi, or Same, and the Finlanders, Suomi. We may also observe that their languages have much affinity, as shall be proven at large [though, *en passant*, he failed to prove it]. But what need we to go about to prove this by so many arguments, when they confess it themselves, and still keep a list of the captains that first led them forth into Lapland, of whom Mieschogresch is the chief? And this is my opinion, out of which I shall not be persuaded by those learned men who believe they rather came from the Tartars, for we never read of any of them going into the North. Moreover, the Tartars live by war and plunder, whereas the Laplanders abhor nothing more than war."

LAPPS.

The Finlanders proper speak a lettered language, the Roman alphabet having been introduced, along with Christianity, from Sweden. A few are members of the Greek Church, but most are Lutherans. They are also largely intermixed with Swedish blood, they speak the Swedish language, and, up to 1809, they were Swedish subjects. They are now under the Russian crown; their country constitutes the Grand Duchy of Finland, but their civilisation is still essentially Swedish.

They are classed into two subdivisions—such as the Hämalaiset, or Finlanders of the south-west, especially those about Tavasthus; the Karelians or Kirialaiset, occupying the central table-land of Finland, speaking a different dialect from the preceding division; but really their distinctions are, except for ethnological or linguistic purposes, of no great moment, the civilisation of the Finlanders being now very much the same all over the country. The *Kwains*, or *Quains*,

A JAPANESE RESTAURANT.

are also spoken of by the Russian ethnologists. They are the Finlanders of the N.W. parts of the Duchy. Altogether there may be about 2,000,000 of the nationality. In Norway, the Laplanders are called Fins, but there are also Quains in that country, viz., in Finmark, or in Finskogen, where they are less of a separate people than the Quains of the north. They amount to about 2,000. They originally entered Norway from Sweden, in 1624. They are remarkable, *inter alia*, for using the steam bath. In Sweden there are also some Fins still remaining, as well as in Russia, in the Government of St. Petersburg, where they are called *Auramoiset*, *Savakot*, and

DEATH OF THE REINDEER: A LAPP SCENE.

Tzhor, and numbered, in 1848, rather over 90,000, while scattered over other portions of Russia, in detached groups of villages, there are more than 171,000.

Among the other non-Slavonian people in Russia are the *Vod Tshud* and *Vesp*, the first being in the Government of St. Petersburg, amounting, in 1848, to 5,148 souls; the latter in the Governments of Novogorod and Olonets, numbering, in 1848, 15,600. Though, in the early days of the Russian empire, they made a struggle for their independence, their nationality sunk beneath the Slavonian flood that carried all before it; and they are now, to all intents and purposes, to every one except an ethnologist, Russians pure and simple.

The *Esthonians* are also of the Finnish connection. Their minstrelsy was once famous, but in these iron times it seems almost to have disappeared with the nationality of the race. The

Lief are the remains of the population that gives its name to Liefland or Livonia; but the races that are known to the student of ethnology under these names are all now highly civilised, part and parcel of great kingdoms, whose name their land bears, whose language in most cases they speak, and the habits of whose people they have adopted and are merging into. Civilisation in Europe makes all races very much alike in their manners; their character is the only distinguishing feature, for etiquette is a matter of fashion, and fashion has but one set of manners and one kind of dress in all the capitals of the polished world. Old manners and ancient customs get lost in this, or appear as a kind of piquant dressing to the cosmopolitanism that so shortens the ethnologist's task of describing the manners of mankind.

Siranians, Permians, etc.

The *Siranians, Permians, Votiaks, Tsheremis, Mordvins,* and *Tshuvash* are all races of ancient date and Ugrian stock, which enter into the Russian European empire. They are nearly all Christians, and, indeed, most of them Russians in all but name. The Votiaks, however, are rather tinged with paganism, and the Tsheremis are fond of Asiatic habits, of polygamy, of horseflesh, and of sacrifice to their ancient gods, in which many of them still believe. Most of the Mordvins are Christians, and dress themselves like the Russians: they number about 480,000.*

Erman † describes the dress of the Tshuvash (or Chuvash, as he spells the name) women, as ornamented with a plate of sheet copper hung from a girdle backwards over the hips, which, being strung with all kinds of metallic ornaments, makes in walking a perpetual clatter. Others, instead of this copper, have only a similarly-shaped piece of dark cloth, with fringed edges. A piece of cloth of like shape hangs down in front also, from the girdle to the middle of the body. The Tsheremis (Cheremisses) dress in white linen trowsers, and an upper garment, or smock, of like material and colour, fastened with a girdle round the hips. This smock is generally ornamented with embroidery in several colours on the breast and shoulders. Erman remarks that to the traveller passing in a sled through the thick oak forests, the watch fires every three or four miles, surrounded by the white figures of the Tsheremis, had a wild and romantic effect. These were posts of guards waiting for the arrival of exiles, in order to escort them in succession. This was in 1827, when Siberia was the lot of many political and other offenders.

Ostiaks and Voguls.

Over a wide region, along the ridge of the Ural Mountains, wander about 5,000 or 6,000 rude hunters, who are known as Voguls. Their villages are small, rarely consisting of more than from four to eight huts, and each hamlet lies apart from its neighbour some fifteen miles, the stretch between being unbroken forest. They are a "comfortless, undersized, ill-developed population," inferior to the Finlander or Siranian, but contrasting favourably with the Samoyede and Lapp. It is only in the southern parts of the area which they inhabit that they show any signs of being other than hunters, who subsist by the game in their great forests.

* For a full account of these races the reader is referred to Latham's "Native Races of the Russian Empire," and "Nationalities of Europe;" also Castren's *Elementa Grammaticæ Syrjaenæ* (1844) and *Elementa Grammaticæ Tscheremissæ* (1845), for the language.

† "Travels in Siberia," Vol. i., p. 137.

On the Bashkir frontier they have tried a little tillage, and keep a few cattle, but these are rare exceptions to the general rule. In the summer the Vogul lives in a rude shelter of boughs and rind of the birch tree, which is easily erected, and soon pulled down, if the exigencies of the proprietor's hunting life should necessitate removing to a distance. In winter his cabin is close and smoky, and reeking with odours, not of the most agreeable description. His country affording no room for pasturage, and the boggy, wooded region being ill-adapted for beasts of burden, the Vogul possesses no horses, and accordingly hunts on foot. He has seldom even a dog. A few of the wealthier people among them may have a few cows. The elk (*Alces Europæus*) is, however, the animal upon which they chiefly live, and sable furs are the articles principally traded by them to the Russians. They paid their tribute in elk-skins, reindeer being less abundant in their country. Their implements are the bow, the musket, traps, and pitfalls. The Vogul fishes as well as traps. In the winter he hunts, and in the spring or summer resorts to the little village or trading factory of Oddosk, and there barters the produce of the hunt for such European necessaries or luxuries as he may fancy.

They dry their surplus meat in strips in the open air; salt is never used by them. They have no cultivated vegetables, and they use nothing of vegetable origin as food, except the wild berries which abound in the woods and swamps; they also chew the larch resin. Though healthy, they are not long lived. In physiognomy they approach closely to the typical Mongols. Shamanism is the form of religion they follow, and success in the hunt the continual boon that they pray their gods to grant to them. Any carved image of an animal commonly hunted by the petitioner constitutes the god prayed to. Even a rock, if shaped like an elk, a sable, bear, &c., is prayed to. Such a rock, either artificially rudely carved into the shape of an elk, or accidentally fashioned into something like that animal, stands on the bank of the Sossa, and is visited by Voguls from considerable distances, who come to invoke its favour on their expeditions. Other of these figures are of iron or copper, and are shaped into a likeness of the human figure. These images may be found in certain holy places "fixed in the clefts of a rock or tree, raised on poles stuck in the ground, the ground being the most elevated spot about. On one of the numerous streams, called *Shataika* (Satan's River) is a holy cavern, on the floor of which are found bones, the remains of Vogul offerings, bones and rings of Russian workmanship, but of Vogul consecration."

Torom is a god whose residence is in the sun or moon; he is one of the most universal of all the Ugrian gods, and a feast is held in honour of him.

Mr. Rae, in the work already quoted, is inclined to give his friends, the Samoyedes, a wider range than more scientific ethnologists assign to them. For instance, not only does he consider the Samoyedes of the Kânin Noss Mongols, but he asserts that the various races which wander near the northern limits of Europe and Asia are also entitled to be looked upon as only stray members of the same race. "Koréli, in the district of Zeriâna, south of the Petschora; Ostjaks, from the dismal Obi eastward; Yakûts, Tûnguses, and Koriaks on the Yenesei and Lena rivers, to the borders of Northern China, and with habits and modes of life only varying to suit the altered conditions of climate and existence. The Ostjaks, for example, who outnumber the Samoyedes twice over, have tents only slightly different in form to these [Samoyede] tjôuma. They have occasional herds of reindeer; they are expert in the chase,

whether of birds, beasts, or fish; they use the bow and arrow in hunting the white fox, and other furred creatures; they have diviners, or Schâmans [Shamans], as the Samoyedes have, or had, Tâdibes; they dress in furs decorated with sewing and in colours; their females, however, unlike the Samoyedkas, wear veils. Next in position come the Yakuts. . . . Another step takes us to the link required to establish the relationship with the Chinese, the Tûngusi; they are Mantchous proper. . . . Finally, the Koréli, or Koriaks, who are comparatively insignificant in numbers, have characteristics strongly Samoyede." Mr. Rae rides his hobby readily. In spite of Castren, he will assert that the Koriaks are not of Finnish race, and that

OSTIAKS.

"it is impossible to doubt that the great tide which drifted these tribes along with it flowed from the East—from China, in fact. Laplanders, Samoyedes, Ostjaks, Yakûts, Tûngusi, Mantchous; I don't see how anyone can fail to see the sequence. The first are Europeanised Samoyedes, the last are the ruling race in the Chinese Empire. Types of features, habits of life, characteristics of disposition, are all in relation, one with another; and if the Lapps are Finlanders by origin, the Chinese are Finlanders, or the Finlanders are Chinese, too—which even the patriotic Castren would hardly have pretended. . . . The very costume of these Samoyedish races is Chinese—the mâlitsa, its collar and sleeves, each with a border, and with a slight modification of closeness to suit the climate; the loose boots, with rounded peaked fronts, and, in the case of the women, even the pigtails." Perhaps Mr. Rae, in his enthusiasm, carries his theory of Pan-Sineticism too far, though there is no denying that philologists have, on the

ground of language alone, split up the Northern Siberian, and European Turanian tribes to an unnecessary and confusing extent.

The *Ostiaks of the Obi* are the nearest neighbours of the Voguls, but are a much more important division of the Ugrian race. Their range is along the Obi and Irtish, from 56° to 67° North latitude. In 1838 they numbered 19,000. They are subdivided into a great number of tribes—twenty-six at least; and yet are much fallen off from what they were in former times, when they fought their way to their present homes from the South. Their history is also the history of the Voguls. Since then they have encroached on the Samoyedes, and have waged many petty cruel wars, tribe against tribe.

They are now broken septs of what was once a considerable nation, and there is no proof that they have made up for the loss by an increased civilisation. "The very reverse of this has befallen the Magyars, and they outnumber all the Ugrians put together. They are European in civilisation, and formidable from the strength and intensity of their nationality. Yet, thirty generations ago, there was little to choose between the ancestors of the Esterhazys and Szhechenyis, and the ancestors of the present Turtasmir elders. The Obi, however, was the lot of one branch, the Danube and the Teiss of the other. The one came in contact with the Samoyedes and Turanians, the other with the Germans and Poles." *

Nor need the Hungarians be proud of their modern Ostiak relatives. They are red-haired, dirty, barbarous pagans, whose huts give forth such a stench, that he is a hardy or an inquiring individual who can tolerate a stay of more than a few minutes in one of them (p. 260). Men and women are said to cover their skin with a layer of rancid fat, over which they wear a reindeer cloak or skin. Game and fish, often in a half-cooked or raw state, are their favourite articles of food. They are, however, fond of music, and during their religious solemnities make use of two kinds of stringed instruments of indigenous invention. One of these is shaped like a boat, with five strings, and is called *dombra*. The Magyars of Hungary have at the present day an exactly similar instrument, which they call *tombora*, furnishing another remarkable proof of their relationship with the rude Ostiaks.

Below Obdorsk great assemblies are held for the celebration of certain religious festivals; while the more southern Ostiaks prefer resorting, for similar purposes, to the tûndras and woods, lying at some distance from the river (Obi), where they are joined by their nomadic brethren.

They are much attached to their religion, fearing nothing much, except being baptised, though a certain share of this may possibly be attributed to their decided antipathy to water in every form.

The Shamans still maintain great influence over them. At Obdorsk Fair the Ostiaks purchase enormous quantities of old rusty sabres for use at their principal religious ceremonies. The weapons are heaped before the image of the deities by the Shamans, and rattled together. Each person—except the women, who are behind a curtain—at one of these great ceremonies, said one of Erman's informants, received from the Shaman's hand a sword or lance, while he himself took a sword in each hand, and placed himself with his back to the idols. "The

* "Nationalities of Europe," Vol. i., pp. 230—234: Castren: *Versuch einer ostjäkischen Sprachlehre nebst kurzen Wörterverzeichniss* (1849).

Ostiaks stood in rows lengthwise on the Yurt, or packed in the recesses. They then all turned round three times, holding their swords stretched out before them. The Shaman struck his two swords together, and so they all began to scream out *Heigh!* in different tones, as led by him, at the same time bending their bodies from side to side. This cry was sometimes repeated at wide intervals, sometimes in rapid succession; and with every repetition of the *heigh* came the bowing movements to the right and left; the swords and lances in the meantime were sometimes sunk in the ground, sometimes stretched upwards. This screaming and swinging lasted for an hour, by which time the men became excited to such a degree that I could not look, without terror, even in those faces which at first appeared to be engaging." After some similar display, the swords and lances were given back to the Shaman, and the people dispersed to their homes.* The whole ceremony is of an elaborate description, and is almost identical with similar rites practised on the North-West coast of America, which are undoubtedly of Asiatic origin (Vol. i., p. 2). Beregszaszi even attempts to point out a relationship between the language of the Alonquins in Eastern America (Vol. i., p. 223) and the Hungarians.

The Ostiaks are skilful hunters, and are famed for the dexterity with which they capture or kill the wild reindeer of the tûndras. Tying leather cords between the tops of the antlers of their tame deer, they turn the animals loose, one by one, in the neighbourhood of a herd of wild deer. The latter then attack the tame ones, but in the contest which ensues their antlers get entangled in the cords of the others, and are held fast until the Ostiaks arrive, and plant their arrows in them.

The wolf and the bear are looked upon by them as powerful and highly-gifted beings, and are celebrated as such in Ostiak songs and pantomimes. They even obtain a religious homage. When one of them is killed, its skin is stuffed with hay, and "the people gather round their fallen enemy to celebrate the triumph with songs of mockery and insult. They spit upon it, and kick it; and that ceremony performed, they set it upright on its hind legs in a corner of the Yurt, and then, for a considerable time, they bestow on it all the veneration due to a guardian god." The Polar bear is as much reverenced by the Samoyedes as is his black brother by the Ostiaks. They swear by its throat; and though they kill and cut it, they show their respect for it in various ways, and will not, for instance, allow a woman to taste its head. They believe that fumigation with the fat of the Polar bear affords the best protection from the harms which might befall them in hunting, "owing to the ill wish of an enemy, or the vicinity of a woman." It is interesting to find the same superstition among the Lapps and the most Northern American Indians.

Magyars.

That the Magyars, who form the basis of the Hungarian nation, belong to the same Ugrian stock with the Ostiaks, Samoyedes, Lapps, and other of the rude tribes described, has been long known to philologists, but is a fact which it could scarcely be expected one of the proudest races in Europe would allow to pass without strenuous efforts to explain away. But, notwithstanding all the flood of words which has been spent on the attempt to do so, the truth remains still that the bulk of the Hungarian nation is Ugrian, and is composed of tribes

* For a full account of the religion of the Ostiaks, see Erman's "Travels in Siberia," Vol. ii., pp. 43—55.

who originally came from the southern part of the Oural mountains, though they are now outlyers of the area occupied by the rest of their race.

They are most nearly allied to the Voguls and Ostiaks, a fact which their language proves. That they are an intrusive population, who invaded Europe from the north-east in the tenth century, is a matter of simple history. At that period the old Chronicles give the Magyars a terrible character. "Out of the aforesaid parts of Scythia did the nation of the Hungarians—very savage, and more cruel than any wild beast—a nation that some years ago was not even known by name—when pressed upon the neighbouring people, of the name of Petshinegs, come down upon us; for the Petshinegs were strong, both in number and valour, and their own soil was not sufficient to sustain them. From the violence of these the Hungarians fled, to seek some other lands that they might occupy, and to fix their settlements elsewhere. So they bade *farewell!* to their old country. At first they wandered over the solitudes of the Panonians and the Avars, seeking their daily sustenance from the chase, and by fishing. Then they broke in upon the boundaries of the Carinthians, Moravians, and Bulgarians, with frequent attacks. Very few did they kill with the sword—many thousands with their arrows, which they shot with such skill, from bows made of horn, that it was scarcely possible to guard against them. This manner of warfare was dangerous, in proportion as it was unusual. . . . . They never knew the ways of either a town or a dwelling, and they never fed upon the fruits of human labour until they came to that part of Russia which is called Susudal. Till then, their food was flesh and fish. Their youths were hunting every day: hence, from that day to this, the Hungarians are better skilled than other nations in the chase."

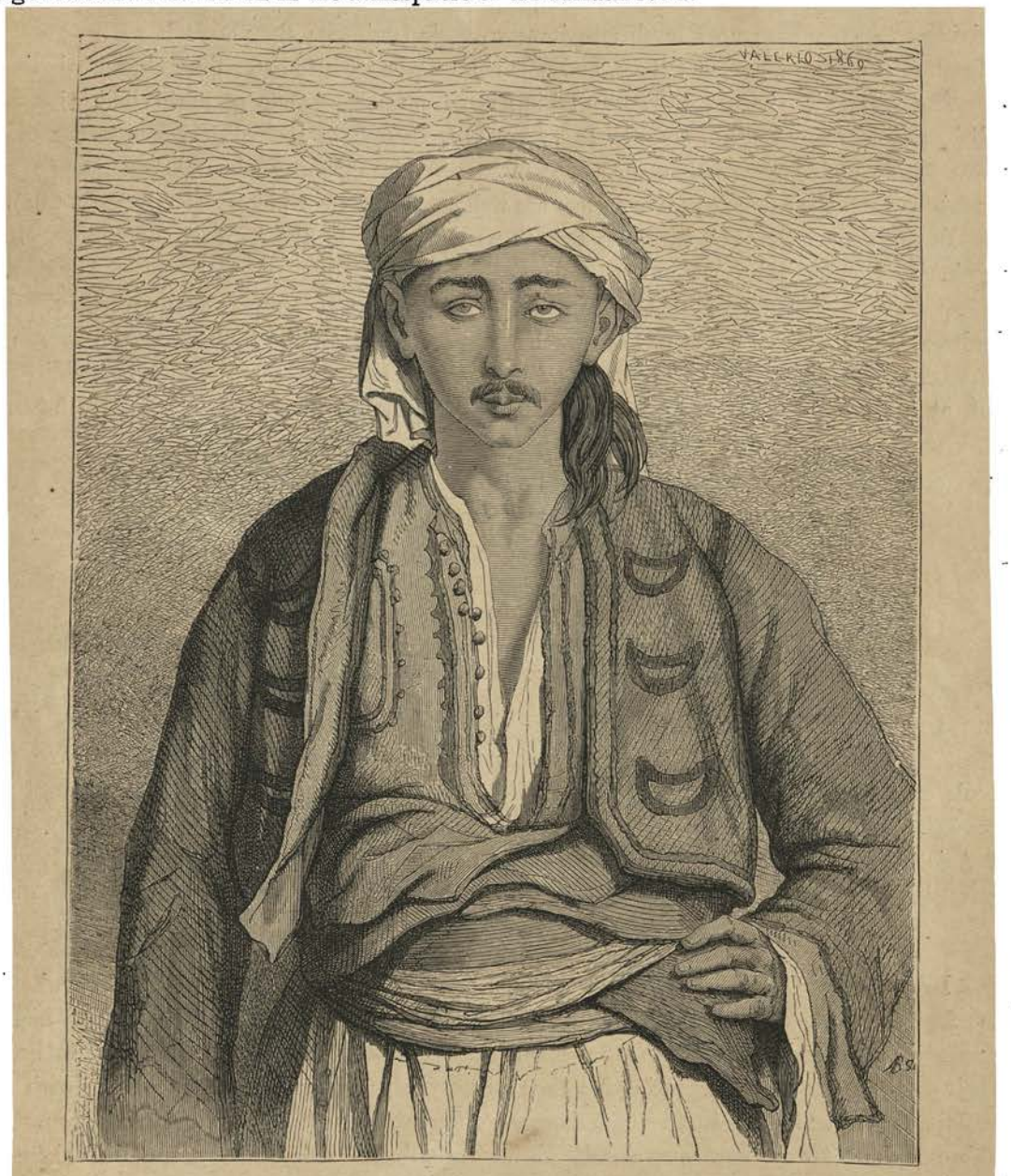
Hungary, as a political and geographical term, is very different from the Magyar country of the ethnologist. The nationality of Hungary—now, after many struggles to retain their former independence, an integral part of the "Austro-Hungarian Imperial-Royal Empire," governed by the Emperor, as King of Hungary—includes Transylvania and, politically, Croatia, Slavonia, Syrmia, and the Banat; while, ethnologically, "it excludes the Slovak country lying within the bounds of Hungary itself." There is thus a great deal of Slavonian blood mixed up with the old Magyar blood which, about A.D. 888, passed into the country. After a chequered career of conquest, they finally settled down in what is now known as *Hungary*, though the word is apt to lead to mistakes. The Magyars are not *Huns*; they are only Asiatics who have settled in the country of the Huns. The Huns of Attila were an entirely different nation, viz., Turks.

Without going too deeply into the analysis or the blood elements of the Hungarian nation, it may be said to have the Magyars for the basis, while Servians (Slovaks, Russniaks, and Rumanyis of Transylvania), Saxons, and Croatians are the other components.

The Croatians are probably the most military people in Europe, and at present form the military frontier—which, at the time when the Osmanlis were very powerful and more aggressive than now, was a very important district. At the present time the inhabitants of the military frontier—all the males of whom are soldiers after their twentieth year—enjoy peculiar privileges. They own the land as families, and, in return, must do military duty at the frontier, or go abroad, if required. A line of guard-houses exists on it; no one is allowed to enter the country until he has reported himself at one of these, and is compelled, after that, to halt for a time, to satisfy the officer in charge that he is carrying no contagious disease into the country. They are Slavonians, and have ever been a disturbing element in the Hungarian Commonwealth (p. 265).

MAGYARS.

The people of the military frontier are idle, apathetic, and, in addition, have many of the other vices which, if not exclusively confined to the followers of a military life, are apt to be engendered and to flourish in the atmosphere of the barrack-room.



CROAT.

Knowing well that the military frontiers are nowadays politico-geographical anachronisms, there is no endeavour to guard against the people getting apathetic, and as their wives and children are by the regulations of the community in which they live almost beyond want, they consider it a useless exertion of muscle to work for them. As for themselves—

why, they are soldiers, and sufficient unto the day is the evil thereof. "Go late to the field, and return early, so as to avoid the dew," is one of their favourite proverbs, which is flanked by the equally characteristic wise saying of "If God do not aid, what is the use of striving?" They have no stimulus to improve their territory; they leave it as they got it. Education is unknown amongst them, and new ideas never seem to enter their sluggish brains.

The Hungarian nation, however—taking it as a whole—is one of high civilisation and polish, and in many respects greatly to be admired, though in its political aspirations often unreasonable and impracticable. In personal appearance the people are superior to the Austrians; and their fine figures and faces are well set off by their picturesque dress (p. 264).

In its syntax the Magyar language is nearly allied to the Turkish: amongst other peculiarities the Christian name always follows the surname.

It is rich in expression, but was entirely neglected until comparatively recently. Indeed, for eight centuries, Latin was the language used in all the debates in the House of Representatives, in all official documents and correspondence, in schools, and in public life. Yet, at the present time, there is an extensive literature in the Magyar—poetry, history, works of science, and other books.

CHAPTER XVI.

THE TURANIANS: THE PENINSULAR STOCK.

THE people noticed in the two preceding chapters have been, for the most part, inland races, with only an inconsiderable seaboard; there have been a few islanders. We now speak of races who inhabit islands and peninsulas—whose homes are removed but a short way from the sea. They occupy the islands and peninsulas that wash the north-eastern shores of Asia. Hence, Dr. Latham calls the group the Peninsular Stock—a term which, from its convenience, we adopt.

THE COREANS AND LOO-CHOO ISLANDERS.

In appearance, the Coreans seem midway between the Japanese and the Chinese, having flat faces, oblique eyes, broad cheek-bones, strong black hair, and scanty beard. They are strongly made, and vary, as to the colour of their skin, from tawny or yellow to brown. Their language is more agglutinative than monosyllabic; in this respect agreeing with that of Japan, but the alphabet and vocabulary are different from those of China and Japan. The Chinese character is, however, almost always used. In religion they are Buddhists and Taouists; but the literati are, as in China, Confucianists. We know exceedingly little in regard to this people, and it is possible that they are a mixed race. They are, politically, clearly connected with the Chinese, and in manners closely resemble them. They are allowed no intercourse with foreigners, and even the envoys who are sent to China are kept under close surveillance. Their ordinary houses are very rudely built of mud, and, in some places, raised on stakes. Those of the higher classes are more ornate, and are surrounded with gardens.

According to Hamel, a Dutch sailor, who was wrecked on the Corean shores, and detained a prisoner for thirteen years, the nobles exercise despotic feudal power, allowing no houses but their own to be roofed with tiles, those of the common people being simply thatched.

It is, however, dubious if there be such a thing as a hereditary landed aristocracy, the monarch being a despot who holds in his own hands all the lands of the kingdom, which are let out to the nobles on a feudal tenure. At the death of the holder they again revert to the crown. One-tenth of the agricultural produce and some of the custom duties are assigned for the support of the royal family. In addition, all of the inhabitants are compelled to work for the king for three months in the year, and, according to some writers, once in every seven years all the free men capable of bearing arms are sent from every province to do duty at the court for two months.

Though a vassal of the Emperor of China, the King of Corea keeps up great state, and is no way interfered with so long as he pays his stated tribute, and by his ambassador does *kow-tow* (p. 176) before the Imperial presence. On the decease of the Corean king, two high dignitaries are sent from Pekin to confer on his successor the title of king, which he receives kneeling. There is, as in most Asiatic monarchies, no such thing as primogeniture, but it is always conferred on one of the king's sons, the right of nomination lying with the monarch himself; his nomination, however, being always confirmed by his suzerain, the Emperor of China. If the latter monarch send an embassy to the Corean court, the king with all his guards is obliged to meet the envoy at a distance from his capital, a courtesy, however, in no way reciprocated at Pekin, where the ambassadors are obliged to give precedence to mandarins of the first grade. Learning as in China is the gateway to offices of trust and honour; the literati form a distinct class in the state, and are distinguished by two feathers stuck in their caps. All the learning of the country is, however, confined to the philosophy of Confucius, and is entirely of Chinese origin.

Notwithstanding the determined dislike of the Coreans to everything foreign, Christianity has been introduced into the country, and the converts in 1852 amounted to 11,000. In 1866 the massacre of nine missionaries led to the invasion of the country by a small French force, but neither this, nor two successive expeditions, provoked by an attack on a French vessel, have resulted in success, nor in adding much to our knowledge of Corea.*

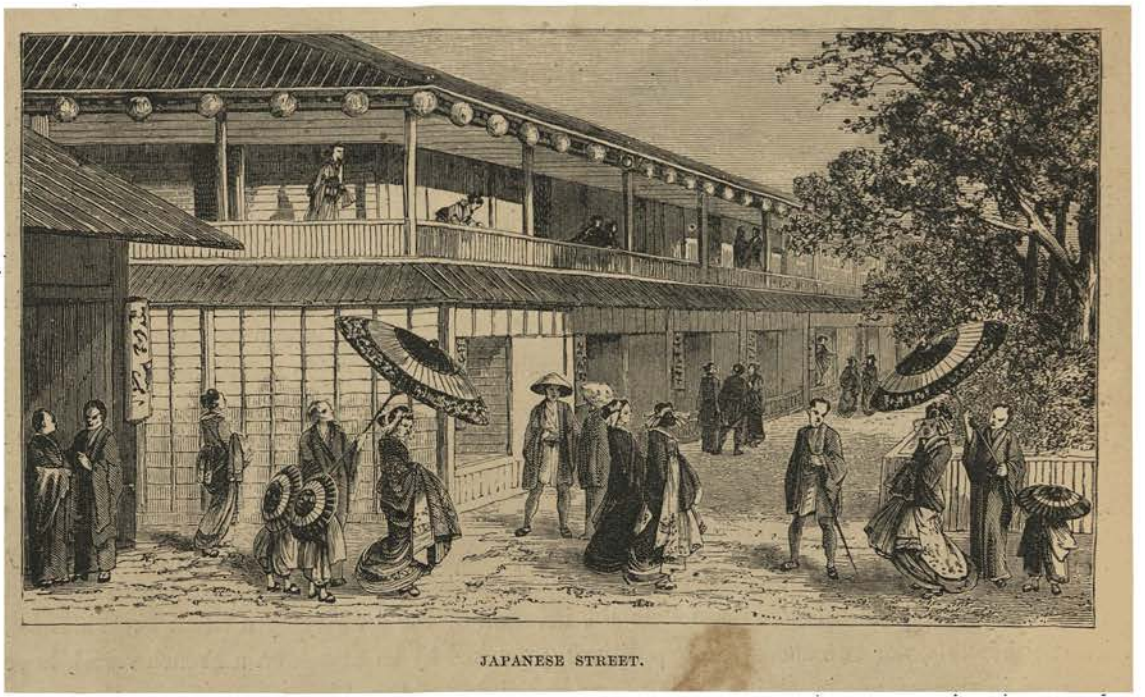
The *Loo-choo Islanders*, inhabitants of the chain of islands between Japan and Formosa, are very little known. Physically they resemble the Japanese, but their Buddhism is more imperfect, and their manners simpler. Their language approximates to that of Japanese, of whom they may be said to be near relations. In stature they are rather diminutive. Captains Basil Hall and McLeod, who visited them, were very favourably impressed with their cheerful, kindly, and happy disposition. Withal, they are very jealous of strangers, though since 1852 a Christian mission has maintained a footing in the country. Japanese letters are used by them, but their books on philosophy, morality, and science are in the Chinese character. Their dress is said to approximate to that of the Chinese before the introduction of Tartar customs altered the ancient costumes and methods of dressing the hair in the Celestial Kingdom. They

* "Vie de Monseigneur Berneux, Vicaire Apostolique de Corée" (1868); Williamson's "Journeyings in North China, Manchuria, and Eastern Mongolia" (1870).

pay tribute both to China and Japan, and the Government appears to be in the hands of an aristocracy of learned men. The king is believed to be related to the royal family of Japan.

The Japanese.

The Kingdom of Japan—the "Zipangu" of Marco Polo and the old navigators—comprises about 4,000 islands lying off the north-east coast of Asia, though in reality practically confined to Kiou-siou, Sikok, and Niphon, on the latter of which the capital, Yeddo, is built; indeed, Japan is sometimes called "Niphon," or the "Land of the Sunrise." The expression of the face can be well seen in our figures (pp. 269, 272, &c.). It differs materially from the Chinese cast of countenance, being more mild, intelligent, and animated. The complexion is generally



JAPANESE STREET.

of a light olive tint, but is of all shades on to deep copper colour, and is sometimes almost white. The Japanese "are a people of great qualities and exaggerated defects. They are honest, ingenious, courteous, clean, frugal, animated by a strong love of knowlege, endowed with a wonderful capacity of imitation, with deep self-respect, and with a sentiment of personal honour far beyond what any other race has ever reached. But they are proud, absolute, revengeful, profoundly suspicious, hesitating, and mistrustful, and in the lower classes openly and radically immoral. Their organisation (until lately) was purely military. War was the only occupation (with the exception of the priesthood) which was considered worthy of a man; agriculture was left to serfs; while commerce was regarded as degrading. The fighting classes had the utmost contempt for trade, and the entire people were deficient in commercial aptitude." The dress of the people—at least, as it existed before European costumes became fasionable or even imperative, owing to the feverish desire for change which has lately seized upon the Government—is seen in the figures (pp. 268, &c.), which saves us any lengthened description. Priests and

the higher classes of medical practitioners shave the entire head; but the rest of the people have their hair "shaved off about three inches in front, combed up from the back and sides, and glued

JAPANESE COURT DRESS.

into a tuft at the top of the head, where it is confined by pins of gold or tortoiseshell. The hair of the women is more abundant, but otherwise their dress very much resembles that of the men. In the country a short gown is often the only clothing, and the lower classes go about in a state of nudity." The English court dress is now the mode; but until recently, when a

courtier presented himself before the emperor, he wore his trowsers twice as long as the length of his leg demanded, the surplus leg trailing behind him in a most ungainly fashion, and the wearer shuffling along in a manner so awkward that every moment he seemed in danger of being precipitated head foremost. This extraordinary costume was adopted so as to give the wearer of it the appearance of kneeling instead of standing upright; but so ridiculous was the appearance of the courtiers as they shuffled into the presence of royalty that it afforded an endless subject of mirth to the Japanese caricaturists (p. 269). The men are (or were, for all things are so changing in Japan that it is difficult sometimes to know what tense to use when speaking of them) in the habit of tattooing themselves in fanciful figures of men, women, bright blue dragons, tigers, and all manner of known and mythical animals. "One man," writes Mr. Oliphant, "had a monster crab on the small of his back, and a pretty cottage on his chest. It is rather fashionable to have scarlet fish playing sportively between your shoulders. The scarlet tattooing presents a very disgusting appearance. The skin looks as if it had been actually peeled off into the required pattern. On a really well tattooed man there is not an inch of the body which does not form part of a pictorial representation. If the general effect be not agreeable it is perfectly decent, for the skin ceases to look like skin at all; it rather resembles a harlequin's costume. It must be dreadful to feel that one can never undress again. Yet what anguish does not the victim undergo, in order to put himself into a permanent suit of red dye and gunpowder!" The women are very fond of painting and powdering their skin.

Among the most curious customs of Japan, now gradually getting obsolete, is the *Harri-kari*, or *Hara-kiru* (*i.e.*, "belly-cut"), the "happy despatch," by which Japanese officials and other men of rank, who have incurred the royal displeasure, may commit a legalised kind of suicide. In the midst of an assembly of friends, summoned to witness the ceremony, two cross cuts are made on the lower parts of his body by the would-be suicide himself; then a "professional" comes behind and beheads him, and in a moment the fallen dignitary is out of the world.

Another custom is assumption of the *nay-boen* privilege, by which a man may preserve a perfect incognito, totally ignoring well-known events, and making an ostentatious secrecy as regards his acts, &c.

The Japanese women are better treated than in China, but they live in seclusion. Their education is, however, not neglected, and their honour is protected by severe laws. Polygamy is not permitted, though, as in China, the husband may take as many "left-handed" wives as he pleases. Divorce is allowed, but the punishment of adultery on the part of the wife is death. The marriage ceremony is elaborate, and is described in the following condensation of a description of that important event in Japanese life, which is frequently afterwards celebrated by the friends of the bride and bridegroom meeting and having a merry-making together:—

"Early marriages being the rule in the East, the marriage between the betrothed pair in Japan is usually solemnised when the bride and bridegroom are respectively about sixteen and twenty years old. On the morning of the nuptial day, the bride's trousseau is taken to her future home, and carefully set out for the inspection of the guests at the approaching festivities, much in the same way as wedding presents are in our own country, except that, in the latter case, the display, as well as the 'breakfast,' takes place in the bride's home. The

preparations for the ceremony are next commenced. In the chief room a domestic altar is erected, adorned with flowers and laden with offerings; and in front of this altar images of the gods and patron saints of the two families are hung. The aquariums are supplied with various plants, grouped picturesquely and with symbolical significance. On the lacquer-work tables are placed dwarf cedars and small figures representing the first couple, accompanied by the venerable attributes, the hundred-year-old crane and tortoise. To complete the picture by a lesson in morals and patriotism, some packets of edible seaweed, of mussels, and dried fish are placed among the wedding presents, to remind the young couple of the primitive food and the simple customs of the ancient inhabitants of Japan. Towards noon on the auspicious day, the bridal procession arrives at the apartments which have been prepared as above described. The bride is veiled and attired in a white silken robe, the veil being also of white silk, and sometimes used as a sort of mantle; she is led by her two bridesmaids, and attended by a numerous retinue of relatives and friends, all dressed in as gorgeous attire as they can afford. According to Humbert, the bridesmaids are called, by the Japanese, the male and female butterfly, and are supposed to personify in their dress, &c., that couple which, according to the popular theory, sets such a laudable example of conjugal fidelity! These bridesmaids (we adopt the nearest English term) are a most important element in the marriage ceremonial, for upon them devolves the duty of putting the guests in their places, and superintending the various arrangements for the nuptial meal. When the bride and bridegroom first meet before the assembled relations and guests, the former, for this occasion only, takes the seat of honour, her future lord sitting at the side and below her. At the nuptials of persons of high rank some curious ceremonies are observed which are omitted by those of lower degree, such as the pounding and mixing together of two bowls of rice (the staff of life in the East), some mummery with a pair of lighted candles, &c. The binding or vital part of the marriage ceremony in Japan seems to be very similar to that which obtains among the Chinese, and consists in the bride and bridegroom drinking, according to a set form, nine tiny cups of wine, or rather, saki. On this point, Humbert, in his work on Japan, remarks: 'Amongst the objects displayed in the midst of the circle of the guests is a metal vase, in the form of a pitcher with two mouths: this vase is beautifully ornamented. At an appointed signal one of the bride's ladies fills it with saki; the other takes it by the handle, raises it to the height of the mouths of the kneeling bride and bridegroom, and makes them drink alternately, each from the pitcher mouth placed opposite to their lips, until the vase is emptied. It is thus that, husband and wife, they must drink from the cup of conjugal life—he on his side, she on hers; but they must both taste the same ambrosia or the same gall. They must share equally the pains and sorrows, as well as the joys, of this new existence.'" Here, again, we see the *conferreatio* so common an element in the marriage ceremonies of savage and civilised nations.

This ceremony is, among the higher classes, followed by some rather intricate customs with regard to the service of eatables and drinkables, but usually the bride now changes her dress, and a meal consisting of three courses is served. In olden times it was the practice for the pair to change their robes several times during the ceremony, but this is not now done, and we learn from the work just cited, that when the bride changes her dress, she "puts on the silk robe which she has received from the bridegroom, while he dons the dress of ceremony, which has been brought by the bride." The bride next pays her respects to her husband's parents, to

whom she makes presents of silk dresses. A slight repast is then partaken of, and some curious drinking ceremonies are observed, every one drinking nine little cups of saki. If, however, the bridegroom's father and mother be dead, he takes her to make her obeisance before the tablets which bear their names.

As soon as a woman is married she strives to make herself as ugly as possible, so as to prevent any chance of her incurring the jealousy of her husband, by plucking out her eyebrows,

JAPANESE MARRIAGE.

blackening her teeth, &c., though, before this event in their life, they are not excelled by the greatest coquettes in Europe in the arts by which they strive to beautify their persons, colouring their lips and cheeks, decking their hair, &c. Until recently the lover was not allowed to have a personal interview with his betrothed until the marriage day. Morality is, however, far from high in Japan. The tea-gardens are favourite places of resort, though the female attendants are all women who have been sold by their parents for a term of years into a life of infamy, and are instructed by the proprietors in many accomplishments, so as to make them more agreeable companions. Not only do the Japanese gentlemen themselves frequent these tea-houses, but they also take their

wives and families, to profit by the attendants' many accomplishments. No subject is a greater favourite with Japanese artists and story-tellers than two gentlemen going away to these houses alone, and the scene which follows on their wives arriving and finding them engaged in a pleasant *tête-à-tête*, relieved for the time being from domestic thraldom.

The bath is a domestic institution in constant use in Japan. Men, women, and children bathe together in a state of nudity without the slightest restraint, and it ought to be added, without

JAPANESE TOMBS.

any feeling of immodesty. The poorer classes may be seen bathing *al fresco* in the most innocent manner, the neighbours standing by and discussing the topics of the day in as careless a manner as possible, apparently as unconscious of being guilty of any breach of what we should consider the laws of decorum. Nothing is more common than to see the inmates of a public bath run out in a state of nature to take a look at strangers passing. In the public baths the attendants are all women. But such is the effect of custom, that though foreigners are at first shocked at such a state of affairs, they soon become as callous to it as the most case-hardened Japanese in all Yeddo. Sir Rutherford Alcock, our first ambassador to Japan, defends the Japanese from the charge of indecency which has been brought against them from indulging

in this open-air "tubbing;" and thinks injustice would be done "to the womanhood of Japan if we judge them by *our* rules of decency and modesty. Where there is no *sense* of immodesty, no consciousness of wrong-doing, there is, or may be, a like absence of any sinful or depraving feeling. It is a custom of the country. Fathers, mothers, and husbands all sanction it; and from childhood the feeling must grow up, as effectually shielding them from self-reproach or shame, as their sisters in Europe in adopting low dresses in the ballroom, or any other generally-adopted fashion of garments or amusements. There is much in the usual appearance and expression of Japanese women to lead to this conclusion. Any one of the real performers in the above scene—a bathing saturnalia, as it may appear to us—when all is over and the toilet completed, will leave the bath-door a very picture of womanly reserve and modesty." In Japan the rank of every man is settled at his birth—be it high or low he can neither advance nor retrograde. Altogether there are eight ranged, half of whom are looked upon as belonging to the higher orders, the other being ranged among the inferior people. At one time nobody but a man of rank could pass into a city on horseback, but those distinctions are now passing away with the abolition of the double sovereignty and the class of feudal nobles. Horses are, however, little used. The palanquin is the ordinary vehicle of conveyance; the common kind is made of bamboo, and is called a *cango*, while the *norimon*, or better sort, used by the nobles and people of rank, is made of lacquered wood. In the old times—old for Japan—when the *daimio*, or feudal noble, travelled, his *norimon* was surrounded by dependants, who, by attaching themselves to his service, gained the privilege of wearing two swords in their girdles (p. 284). The greater the retinue, the greater was the daimio in his own and other men's eyes. As the *cortege* passed along the road, all the onlookers or passers-by had to prostrate themselves in the dust or in the mud (it was quite immaterial) at the word "shitaniro" (kneel) ever and again insolently shouted by the two-sworded retainers, always ready enough to enforce those orders with their weapons. In addition to these armed followers, a crowd of other servants followed the daimio's palanquin, each armed according to his rank, and wearing the badge of his feudal lord. Coolies carried baggage, umbrellas, and empty boxes *supposed* to contain articles of value, which it would have compromised a daimio's dignity not to have been credited with carrying when on his travels, while led horses followed the train, so that when the palanquin-borne daimio was tired of sitting he might vary the monotony of the journey by riding. Norimons containing inferior officers, and others on horseback, also swelled the train, while the way was kept by men in pale-coloured garments, each of whom carried a long iron rod, with a number of rings of the same metal attached to it. This he struck on the road as he travelled along, at once giving warning to all that a great man passed by, and that respect was due and should be enforced by the bearer of such an awe-inspiring instrument as the ring-encircled rod of iron!

Like the Chinese, the Japanese pay great respect to the dead, and keep in their house family tablets after the fashion of that nation. The graves in the cemetery are marked by granite monuments carved in excellent taste, and erected with due regard to the fitness of things. The body is buried in a sitting position, with the hands folded as if in the attitude of devotion; and the coffins are all circular.

Japanese houses, owing to the frequency of earthquakes, are not built in an expensive

manner. Most of them are very plain in architecture, and small in size, and are built of wood. They are rarely more than one storey in height, the interior being divided into rooms, not by walls, but by movable screens of wood and paper, which are so fixed that the size of the apartments can be altered at will.

The floors are covered with beautifully-woven mats of straw and rushes, and which by law are compelled to be of a uniform size of seven feet four and a half inches in length, and half these dimensions in breadth. Instead of glass, mica, oil-paper, or the translucent shell of the pearl-oyster is fitted into the window-frames. Varnish supplies the place of paint, and everything in or about the house is kept in the most "apple-pie" order, and cleanly to a degree which even a Dutch housewife might envy. Before entering any house—even a shop—the Japanese slip off their sandals, so as not to dirty the floor in any way. The buildings being so inflammable, every care is taken to have means of extinguishing fire. Tubs of water are placed on the roof, and close by is a broom, with which at any moment the building may be drenched with water; and in the streets are fire-engines. Yet, notwithstanding all these precautions, destructive fires are very common in all Japanese towns.

The furniture of the house is of the simplest character, no matter how wealthy the owner may be. Ostentation of this description is no part of Japanese weakness. A few shelves with cups and saucers, a tray or two on stands, and a few coverlids and wooden pillows stuffed on the top, constitute the furniture of an ordinary sitting-room; while the kitchen utensils consist of small movable stoves, metal pans, and brooms.

A young couple in Japan, after the house is taken, place clean mats in the three or four rooms of which it consists. "Then each supplies a soft or stuffed quilt and a box of wearing apparel for their own personal use. A pan to cook the rice, half a dozen larger cups and trays to eat off, a large tub to bathe and wash in are added on the general account; and these complete the establishment," according to Sir Rutherford Alcock, who pertinently adds, that if we could make up our minds in England to live as simply as the inhabitants of Niphon, or had joints supple enough to dispense with sofas and chairs, and, *par conséquence*, with tables, the vexed problem of the possibility of living upon £400 a-year would soon be decided with something like unanimity in favour of matrimony. If a fire destroys all—and on an average Yeddo is burnt down once in every seven years—it does not greatly matter: the house and its fittings can be renewed again without greatly impoverishing the young housekeepers.

There are five great national festivals; and, in addition, many other holidays of a religious character, as well as the great celebration of the New Year after the Chinese fashion. The Japanese are fond of the theatre, and are more inveterate gamblers than even the Chinese. Wrestling, spinning-tops, juggling, archery, and the game of polo on horseback are their favourite amusements; but wrestling may be looked upon as their natural game. As gymnasts they probably excel all other nations, and their feats of jugglery and top-spinning most people have probably had opportunities of witnessing, many of the most expert performers having visited Europe and America (p. 280).

Fish and rice are the staple articles of food; tea and saki—a spirit distilled from rice—their common beverages.

The Government of Japan is an almost despotic monarchy, in which a system of espionage

is the controlling power exercised over every official from the highest to the lowest. This system commenced with the Sheogun (Tycoon) Tyemets, who commenced to reign in 1603, and whose policy it was to "preserve unchanged the condition of the native intelligence," "to prevent the introduction of new ideas." To do so he banished all foreigners, and extirpated Christianity. "This espionage," a Japanese writer forcibly remarks, "held every one in the community in dread and suspicion; not only the most powerful daimio felt its insidious influence, but the meanest retainer was subject to its sway; and the ignoble quality of deception, developing rapidly to a large extent, became at this time a national characteristic. The daimios, who at first enjoyed an honourable position as guests at the Court of Yeddo, were reduced to vassalage, and their families retained as hostages for the rendition of an annual ceremonial of homage to the Sheogun. Restrictions surrounded personages of this rank until, without special permission, they were not allowed to meet each other alone."

Though the subservience of the daimios was soon materially modified, the system of espionage remained until a comparatively recent date, and most probably still exists, though under a form more in keeping with the new system of government. It was not without its advantages. Every man had his shadow—his *doppel ganger*—who acted as a spy upon him, while he himself was the spy of others. It had this one good result, that official dishonesty was unknown. No man dared offer bribes, and no one dared receive them. Hence Japan, unlike China, offered that rare spectacle in the East—an uncorrupt set of Government officials.

Without going into the chequered history of European dealings with Japan, we may say, that up to 1854 no Europeans, except the Dutch, were allowed to have any intercourse with the country. Even they were locked up every night in their factory at Decima, and had to submit to the most degrading conditions as the price of their intruding into this exclusive kingdom. The Japanese shut themselves up in their islands, and shunned intercourse with all the world, as much as do the Coreans at present, and more so than did the Chinese at almost any period of their history. In 1854 a treaty of commerce was forced out of the emperor by a naval expedition from the United States, an example which has been followed by most of the European Governments. The result has been that now there is the freest intercourse with Japan; and that so far from the Government wishing to exclude foreigners from the country, every facility for their visiting it is put in their power; and instead of Japanese being put to death if they returned to their country, even after having perforce (by being driven away in their junks), visited foreign lands, young Japanese are sent to Europe to be educated, and are a familiar sight in almost every European and American university town. Embassies have been sent to the great powers. Schools, universities, arsenals, &c., have been established in Japan, under the direction of Europeans and Americans; and we may soon expect to see Japanese war ships in European waters. The army is armed, clothed, and drilled after the Western fashion; and at one sweep hundreds of old-world usages, that had existed for unnumbered years, have been swept away, to be replaced by others, perhaps not much superior to those they have taken the place of, but which, in Japanese eyes, have this all-abounding merit—*they are European.* Yokohama, Nagasaki, Kanagawa, Niegata, Hiogo, Osaka, and Hakodadi are rapidly becoming Europeanised and Americanised. Hotels, clubs, racecourses, and all other European appliances for comfort, luxury, or dissipation are already in full blast. Public works, such as lighthouses, railways, and docks, are being established. Even the absurdities of European dress

are replacing their own garb; that hideous object, a Japanese in "Wellington" boots, a long-tailed coat, and a chimney-pot hat is now quite a familiar sight in the revolutionised streets of Yeddo or Yokohama. It seems scarcely to be calmly considered whether any change is an improvement. It is enough that it is *new*—that it is of Western growth, and instantly an edict is issued making it compulsory on the people to adopt it. To us these changes are not only interesting in so far that they are the outcome of that strange spectacle—a nation "throwing

STATE PROCESSION OF THE TYCOON.

off the cloak of seclusion in which it had been enwrapped for centuries, abandoning its old cherished ways and prejudices, and entering, with an almost feverish impatience, into all the intricacies of modern civilisation," but also because the influence of England exceeds that of all other nations in Japan; and it almost seems as if our tongue was soon to be the official language of the country, from which, until within a few years ago, we were rigorously excluded. It is extraordinary, as it is altogether unprecedented, with what precipitancy Japan is divesting herself of ancient prejudices, and adjusting herself to the habits of Europe, while the Chinese are taking an exactly opposite course, or only grudgingly adopting a change here and there not altogether in most cases from any belief in its superiority, but because it is pressed upon

them by the force of circumstances. The Japanese treat European habits as children do new playthings. They grasp them eagerly, and seem never weary of admiring them. It is almost to be feared that the *simile* may be true throughout. After tiring of the toys they may destroy them! "European dress, furniture, and food," writes Mr. Brunton, the Japanese Government engineer, "are adopted wherever practicable, and new mechanical contrivances of all kinds are sought after. The thirst for novelty, however, is rather hurtful in its tendency. Their own institutions are too much depreciated, and the haste with which ours are jumped at cause them to be unhealthily digested. The people are in a constant excitement of change, which prevents them settling down to the drudgery and patient hard labour of everyday life." A reaction will come by-and-by; and, indeed, the "old Japanese" party have not adopted some of these changes without a struggle. They will soon discover that all European "institutions" are not golden, but only gilded, and that with learned men and good artificers there have also come to Japan rogues of every nation, who in knavery far surpass the native professors.

In 1854 Japan was not unlike feudal Europe in the Middle Ages. Two hundred and seventy-eight nobles, called daimios, territorial princes, dispensing life and death each in his own territory, and possessing great wealth,* comprised the aristocracy. The imperial power was centred in a double monarchy, viz., the Shiogun (or, as he is generally called, after the Chinese orthography, the *Tycoon*), or temporal, and the Mikado, or spiritual emperor. The nobles were exasperated at the Shiogun for introducing foreigners into the country, and for ten years they retaliated by assassinating the strangers when they could do so without running any great risk. A pronounced exhibition of the combined fleets of the nations whose countrymen had been assassinated followed, to the astonishment of the haughty daimios. Instead of exasperating the people or the Government against the Western nations, the bombardment of some of the forts raised an eager desire in their minds to equal the foreigners in power, and caused a complete reaction in their favour. After a sharp civil war of a few months, the office of Shiogun was abolished, and all executive power was centred in the hands of the Mikado. This was in the winter of 1867—1868. But something still more remarkable was to follow. The daimios resolved, in the interests of the country, to suppress themselves. "Two hundred and seventy-eight military princes, possessing regal power, vast wealth, and separate armies, abdicated, from purely political motives, the station which their families had held for twenty centuries!" If it had been for nothing else than these reckless, insolent retainers of theirs the country could never have been peaceful and secure under the dominion of the daimios. The two-sworded individuals were the curse of it.

Sir Rutherford Alcock, writing long before the abolition of this class, gives so graphic a description of these Yaconins or Samourais that, even though the passage refers to something of the past, space may be spared to quote it. "All men of a certain rank," writes this ambassador, "are armed with this formidable weapon projecting from their belt;† swords, like everything else in Japan, to our worse confusion, being double, without much or any obvious distinction between military and civil, or between Tycoon officers and daimio retainers.

* One was said to have had £800,000 per annum.

† The higher classes used to be distinguished by wearing a kind of full plaited petticoat, sewn in the middle and gathered in at the knees. The privilege of wearing a sword could be bought, but the right of wearing this "hakkama" no money could purchase.

There are classes which furnish suitable specimens of that extinct species of the race in Europe, still remembered as *Swashbucklers*—swaggering, blustering bullies; many cowardly enough to strike an enemy in the back, or cut down an unarmed, inoffensive man; but also supplying numbers ever ready to fling their own lives away in accomplishing a revenge, or carrying out the orders of their chief. They are all entitled to the privilege of two swords, rank and file, and are saluted by the unprivileged (professional, mercantile, and agricultural classes) as *Samea* or lord; with a rolling straddle in his gait, reminding one of Mr. Kinglake's graphic description of the Janisary, and due to the same cause—the heavy, projecting blades at his waist, and the swaddling clothes around his body—the Japanese Samourai or Yaconin moves on in a very ungainly fashion, the hilts of his two swords at least a foot in advance of his person, very handy, to all appearance, to an enemy's grasp. One is a heavy, two-handled weapon, pointed and sharp as a razor; the other short, like a Roman sword, and religiously kept in the same serviceable state. In the use of these he is no mean adept. He seldom requires a second thrust with the shorter weapon, but strikes home at a single stab, as fatally proved at a later period; while with the longer weapon he severs a limb at a blow. Such a fellow is a man to whom all peace-loving subjects and prudent people habitually give as wide a berth as they can. Often drunk, and always insolent, he is to be met with in the quarters of the town where the tea-houses most abound; or returning about dusk from his day's debauch, with a red and bloated face, and not over steady on his legs, the terror of all the unarmed population and street dogs. Happy for the former when he is content with trying the edge of a new sword on the quadrupeds; and many a poor crippled animal is to be seen limping about slashed over the back, or with more hideous evidences of brutality. But at other times it is some coolie or inoffensive shopkeeper, who, coming unadvisedly between the wind and his nobility, is just as mercilessly cut down at a blow."

The present Japanese form of government is modelled greatly on the late French Imperial system, and an elective Parliament is in contemplation. The daimios no longer govern the provinces, and "prefects" were in 1871 appointed over each of the seventy-five districts into which the country is now divided. The army is modelled on the European system, and the navy in 1873 consisted of nineteen vessels. The Western calendar (except the names of the months) is now adopted, and a national code, on the basis of the French *Code Napoleon*, is being drawn up. The Japanese are a quick, intelligent race, soon picking up European learning and arts, and are in a wonderful degree tractable and obedient. "The orders of a superior are looked upon as a decree from heaven, and are always carried out with the utmost faithfulness. It is the pride of the lower grade of officials to surmount every obstacle in the execution of the mandates of their superiors, this being always done most punctiliously and to the letter. The people generally are of extremely kindly natures, and well conditioned; but they are very sensitive under insult, which they are rather prone to avenge in a manner not quite consistent with an Englishman's ideas of fair play."*

The chief religion of Japan is Buddhism, which came from China, and is of comparatively modern growth; and the *Sin-syuism*, the ancient creed of the country, which is rapidly

* Brunton, in "Ocean Highways—The Geographical Record." Edited by C. R. Markham, C.B. (1872), p. 278.

disappearing. Confucianism has also followers amongst the literati; it is known as *Sootoo*, "the way of the philosophers."

Buddhism was introduced in A.D. 552, but has been corrupted by contact with Sin-syuism,

JAPANESE JUGGLERS.

with which, indeed, it has to a great extent got amalgamated. It has even got split up into rival sects—of which no less than eight are mentioned in the most recent works on the country. Sin-syuism, though inferior in importance to Buddhism, is the State religion; its hierarchy

being composed of the Mikado, two ecclesiastical judges, in addition to the priests and monks belonging to the temples.

Ten-sio dain-sin, or the "Great Sun Goddess," is the chief object of Sin-syiu worship; and the Mikado is believed to be her direct descendant, and to unite in his person the attributes of that deity. The minor deities are very numerous—owing to the fact that every public benefactor, hero, warrior, or patriot, is, after his death, canonised, and henceforth reckoned

JAPANESE WRESTLERS.

among the *Kami* or demigods. Temples erected to the popular divinities are endless, and every district is under its patron saint. The Sin-syiu temples are usually erected in groves; no idols are seen in them, but above the doors pious sentences are inscribed, and on the altar is a mirror—an emblem of the purity of heart required in the worshippers. Among other doctrines, clean-mindedness, abstinence from whatever makes a man impure, careful observance of the solemn fasts and holy days, and pilgrimages to holy places are solemnly enjoined. On entering the temple the worshippers first wash themselves in the font, pray opposite the altar-mirror, put a few small coins in the "offertory," and then strike a bell as an intimation that their devotions are for the present over.

Among the educated classes, however, the same scepticism in regard to religious matters prevails as in China, and it is possible, if the mania for change goes on, that eventually a kind of Unitarianism will be the national religion of the country. Already the question of a change of religion has been mooted by the Government. In 1549 the famous St. Francis Xavier introduced the Roman Catholic religion into Japan; but in 1624 all the missionaries, as well as foreigners trading with the country, were ordered away, under the belief that their creed struck at the root of the political and religious institutions of Japan, or that the followers of Loyola, as has ever been their custom, were attempting to make the King of Japan a vassal of the General of the Order of Jesuits. Finally, in 1638, Christianity was suppressed at the expense of 50,000 lives, and the ports of Japan closed to all foreigners.

From this date up to 1854 Japan was a closed country to all but the Dutch at Decima, who had to trample on the Bible and the cross once a year! Perfect freedom of religion again prevails in Japan; but it is scarcely likely that Christianity—at least, in a pure form—will ever become the national religion of Japan.

The *language* of Japan is exceedingly soft, and entirely unlike that of China. It wants the intonation of that language; and being agglutinative (or polysyllabic), is easily acquired by foreigners.

The *literature* of Japan is very voluminous. Books on poetry, history, science, philosophy, fiction, encyclopædias, and translations of European works abound. They have also translation, of the entire circuit of Chinese philosophy, including the Confucian literature, which, indeed, until recently, formed the basis of their system of ethics and modes of thinking.

In the *medical arts* the Japanese greatly excel. In metal work, porcelain, lacquer, wax, and silk fabrics, they produce work which will vie with, or even excel, the most exquisite of European manufactures. Chromolithography has been long practised in Japan, and their drawings of animals and plants are wonderfully true to nature. They know nothing of perspective, hence their landscapes are inferior; and of painting in oil colour they are ignorant.

Some of their porcelain is still the envy of the European manufacturers. It is not uncommon to see cups with a rowing party in boats painted on them. With a needle the tiny windows of the boats can be raised, when a party of ladies and gentlemen drinking tea can be seen inside. Every European collection contains numerous examples of Japanese fine art work, and in the splendid Sieboldian Museum of Leyden, a *coup d'œil* of Japanese art and manufacture can be seen. Their arms were beautiful specimens of work, and until the introduction of firearms rendered this useless, the soldiers were protected in a peculiar "coat of mail," composed of numerous pieces of lacquered and gilded hard wood, as shown in our illustration (p. 284). The face was covered by a visor from which hung a long grey beard intended to strike terror into the heart of the beholder.

In the present unsettled state of Japanese institutions it would be manifestly useless to give even such an outline sketch of the laws of the country as our space would admit of. The old ones are passing away and new ones taking their place. Even as we write, reforms—or, at least, what are believed to be such—are being inaugurated, and soon very little of the old institutions, customs, and time-honoured ordinances of Japan will remain.

The punishment of death is, or was, inflicted for very slight offences. The prisoner kneels, the executioner swings his sword, and almost without any pain, the head tumbles into the hole in front of which the victim of the law has placed himself.

Crucifixion is a punishment reserved for high treason alone. Even the theft of a trifle, if often repeated, entails death, and the "annexation" of any property above a certain value is a capital offence. Flogging and banishment are common punishments, but torture seems reserved for political or religious crimes: the early Christian converts were fearfully tortured. Nobles, when they commit some serious offence, are banished to the Island of Fatsiyo, where they employ themselves in weaving pieces of silk, which, from the prestige which attaches to fabrics manufactured by such lordly fingers, are of priceless value, and is not allowed to be worn by any one below a certain rank, or even to be permitted inside their houses.

Agriculture is in Japan diligently pursued, though as yet Western improvements are not so apparent in this art as in others practised in the towns.*

And with these remarks we leave these "summer isles of Eden lying in dark purple spheres of sea," and for which a great future is undoubtedly in store.

Ainos.

This remarkable people inhabit the Kurile Islands, between Kamtskatka and Japan, and also two localities on the mainland, viz., one at the mouth of the Sagalin, and the other at the southern extremity of Kamtskatka, where they are known as the *Gilak*. The Ainos are chiefly under the government of Japan, but some are also subjects of China and Russia.

We know as yet very little about them: for our scanty information we are indebted to the most recent visitors to them, viz., Mr. Bickerton, an American traveller, and Captain Blakiston, R.A.

In appearance they are by no means bad specimens of humanity. The men are usually stout, well-made people, of rather low stature, and with very hairy bodies—a peculiarity which has rendered them rather famous—being thus the antipodes to what we find in the Japanese and Chinese. The hair and beard are allowed to grow freely, though some of them have adopted Japanese fashions and shave both. The women are by no means to be compared with the men, being much inferior in personal appearance. They seem to age very soon, owing chiefly to their exposure and the hard work they have to perform in carrying wood and water and such like offices; their features also soon get shrivelled.

Captain Blakiston mentions that some of the young girls are very good looking, always excepting the legs, which are tattooed. In the island of Yezo, to which his description applies, all the people subsisted at the expense of the "Okiyanim," or lessee of the fishing coast from the Government. "They receive a daily allowance of 'go-ngo'—about a quart—and a little over a catty of rice per head. The able-bodied men, women, and boys, work at fishing, cutting and hauling timber and firewood, carrying produce, or, as servants, attending to the house and general work about the stations. They likewise hunt, and, as may be imagined, are expert

* Chambers' "Encyclopædia" (to which we have been indebted for some notes); Mossman's "History of Japan;" Adam's "History of Japan;" Alcock's "Capital of the Tycoon;" Taylor's "Japan in our Day;" Alcock's "First Elements of Japanese Grammar;" Oliphant's "Lord Elgin's Mission," &c.

at taking, bears, deer, foxes, &c.; but the produce of the chase has to be delivered up at the quaistio (station) for which a small remuneration is made them in presents of cotton cloth, thread, saki, tobacco, and such like. They generally hunt with bows and arrows, but a few matchlocks are lent them from the quaistios. The women employ part of their time in manu-

JAPANESE SOLDIERS IN THE ANCIENT ARMOUR.

facturing a coarse kind of cloth, called 'atzis,' made from the inner bark of a tree which grows in the country. Some of the men are pretty fair carpenters. Their proper language is very different from Japanese, having many words ending in consonants, the entire want of which is a peculiarity of the latter language. The tone of voice of the men is by no means insonorous, while that of the women is a clear falsetto. In pulling boats or hauling at nets they invariably sing: and frequently when at work keep up a constant jabber, laughing at one another's jokes: doubtless, the effect of their dependence on their masters and the little need of forethought,

causes the care of life to press lightly on them, for they are a very lively people. Most of those I met spoke Japanese, more or less; but the usual language in which the Japanese speak to them is a mixture of the two. As clothing they generally wear a loose 'atzis,' or coat, bound round the waist by a girdle of some sort, and a breech cloth; to which, in cold weather, they add leggings and deerskin mocassins, with a deerskin overcoat, mittens, and a warm cap covering the ears and back of the neck. In summer, however, their brown skins are oftener exposed than otherwise, and showing their extremely hairy legs; while the thick, long crop of hair on the head and full beards are sufficient proof against any ordinary weather." Their canoes are rude "dugouts" with sometimes weatherboards lashed on their gunwales. Their huts are composed of one inner chamber and a sort of porch. The roofs slant to the ground, with a sort of chimney at one end over the porch, and an open hearth below it. They are built of light poles, covered with birch bark, and thatched with reeds, grass, or scrub bamboo. A small storehouse stands alongside it, and usually some strong wooden cages, raised on stakes, and containing pet bears and eagles, for which these people have a superstitious veneration, are in the vicinity of their houses. Numbers of half starved dogs prowl about, subsisting upon whatever food they can snatch.*

The collection of seaweed for the native and Chinese markets, fishing, &c., for the Japanese who have colonised the islands form the chief occupation of the Ainos, while their leisure time they fill up by hunting on their own account. In their marriage they avoid relationship, and in some cases take their wives from a distance. In religion they are pagans; but what is their exact form of worship is not very well known. The habits of the Kuriles under the Russian and Chinese Governments are much the same.

KAMTSKADALES.

The *Kamtskadales*, Kamtskatkans, or, as they call themselves, Itülen, occupy the parts of the peninsula of Kamtskatka to the south of the Tigil River, the extreme southern part of the peninsula being Aino. They are now very few in number, though at one time they formed a numerous population. War with the Russians, as well as civil broils, starvation, and disease have decimated them. They live now in villages built in the old Russian style; but in the summer they leave for stations where they dry fish. The winter is occupied with the chase. They are a lazy, drunken, servile race, excitable to a point which borders on the hysterical. A trifle, according to Steller, who lived long amongst them, makes them mad or commit suicide. Their moral character is bad, and their desire for stimulants simply abnormal. To induce a kind of maddening intoxication they use the dry *Agaricus muscarius*—a fungus, a decoction of which is in Europe used to kill flies and other insects.

Though they have not yet abandoned their native language, yet there are few of them who cannot speak Russian, and the number of aborigines who are not baptised, or who retain their ancient usages, is very small indeed.

The redeeming points in their character are their honesty, truthfulness, and hospitality. They are in part governed by their own "toions," or chiefs; but the Russian "ispravnick," or judge, visits each district regularly to settle serious quarrels and to collect the tribute of sables

* "Journal of the Royal Geographical Society," Vol. xlii. (1872), p. 80.

which they are compelled to pay to the Imperial Government. They dress in the winter in furs, but in the summer their clothing consists of calico or nankeen, and there are now few of them who cannot boast of a shirt! At one time they used to go naked during the summer season. The women wear the Russian head-dress, which they purchase from pedlers at a most exorbitant rate. Economy and shrewdness in trading are qualities which contact with the Russians for 120 years, and the utmost injustice and oppression, have never taught them. To this day they are, so far as buying and selling go, mere children: a glass of spirits is enough to tempt them to part with the most valued fur. It is enough for them that they are in want of some object; the relative value of the article they have to offer is never considered. Dogs are used to draw their sleds; but as is also the case in Greenland, these indispensable beasts of draught are being decimated by a disease, the nature of which is very obscure.*

They are foul feeders, and at one time they used to eat their food either raw or frozen, or cooked after a most primitive fashion. They boiled their semi-putrid fish—which had previously been kept in a covered-up hole in the ground—by putting it in a wooden box or trough, into which hot stones are thrown until the water boils. This is identically the method adopted to boil food by the North-west American Indian of the opposite coast, and even by the tribes from the East—the Assimboines, for example—who, however, only use this method of cookery on holy-days.

Koriaks and Tshuktshi.

The *Koriaks* inhabit the country between the Anadyr and the peninsula of Kamtskatka, and in religion are Shamanists, or imperfect Christians of the Greek Church. Some are nomadic, but those on the shores of the sea of Okotsk are more Russianised, and dwell in villages like the Kamtskadales. They number about 15,000, and are in a state of great poverty and misery. The wandering tribes not only pay no tribute to Russia, but in addition often commit depredations on their more civilised neighbours.

The *Tshuktshi* are doubtless only a branch of the Koriaks, or *vice versâ*. They are considered by Dr. Rink, the great Danish authority on the Arctic races, to be simply the most easterly extension of the Eskimo.†

The Tshuktski are more Shamanistic than the Koriaks, and are also more independent of Russia. Their chief region is the edge of the Arctic Sea between the Yukahiri and the Namollo (Eskimo?). They have a tradition that at one time they could pass over the snow and ice which choked the northern portion of Behring Strait in their *baidars*, or double-seated kayaks (Vol. i., pp. 3, 10).

* The reader who is interested in this question may find some notes on the subject in the "Mammalia of Greenland," "Proceedings of the Zoological Society" (1868); and Admiralty "Manual of the Natural History of Greenland" (1875); and in "The Geographical Magazine," February, 1875.

† See his "Tales and Traditions of the Eskimo" (1875), p. 73: and for their habits, Hooper's "Tents of the Tuski" (1859).

CHAPTER XVII.

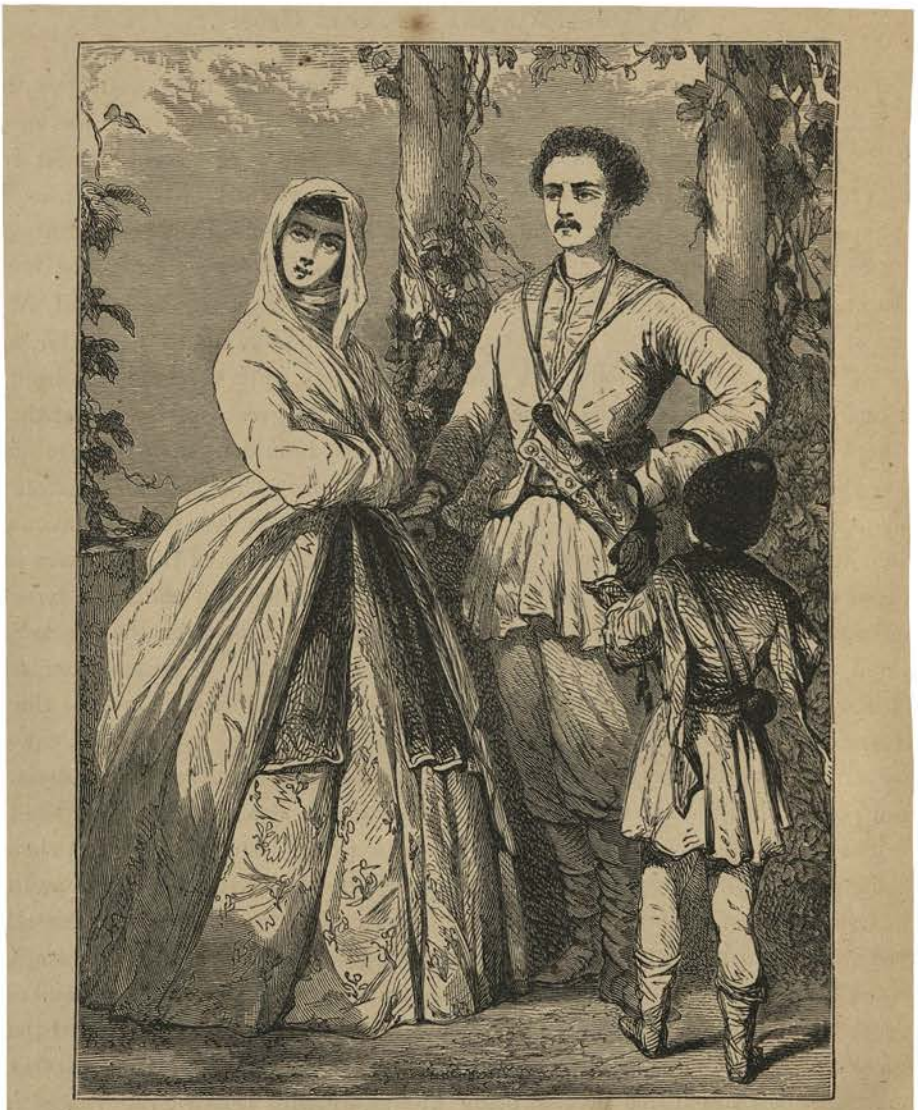
The Dioscurian and European Groups.

When Blumenbach, the great ethnologist, was aranging the skulls in his collection, he found a solitary one from Georgia, which was the finest he had seen; that of a Greek was next.

Accordingly the well-developed skull was taken as the type of the highest intellectual power, and from the race to which it belonged, living in the vicinity of the Caucasus, he termed all their supposed allies *Caucasians*. Under this head he included all the inhabitants of Europe, except the Fins and Lapps; in Asia, the Hindoos, Persians, Assyrians, Arabians, Jews, Phœnicians, inhabitants of Asia Minor, the Caucasus, &c., and in Africa, the Egyptians, Abyssinians, and Moors—a most heterogeneous assemblage—few of them alike in any particular, except that they have well-developed skulls and a high "facial angle," *i.e.* their foreheads are high, and their noses the antipodes of flat. But such was the influence of the great German writer that the term has been kept up to the present day. "Never has a single head done more harm to science, than was done in the way of posthumous mischief by the head of this well-shaped female from Georgia." The broad application of the term *Caucasian* was, in course of time, seen to be inconvenient and incorrect, and accordingly Dr. Latham proposes to limit it to the area of the Caucasus proper; and to avoid confusion, to use the term *Dioscurian* for the races included under the term Caucasian in the limited meaning of the term. It means the populations between the Black Sea and the Caspian, and who accordingly inhabit the Range of the Caucasus. It means those tribes which, like the Circassians, have given so much trouble, under their leader Schamyl, to the Russians. It also comprises the much more docile Georgians, who are good subjects of the Czar—or rather, of the Emperor of the Russias, for the old term is now considered obsolete in Russia. Various other allied populations, which we shall presently note, are also included under the term Dioscurians. The physiognomy of the races is European rather than Mongol, but their language monosyllabic rather than European. It also comprises people having very similar institutions, which the Caucasians of Blumenbach certainly had not. For instance, under his classification "Greek art was Caucasian; Roman jurisprudence, Caucasian; Jewish monotheism, Caucasian; Anglo-Saxon freedom, Caucasian; the American institution of slavery, Caucasian; and even French fashions and German philosophy were Caucasian. From all this it soon followed that *the least Caucasian of the great Caucasian races, so called, were the natives of Mount Caucasus itself.*"

The region the Dioscurians occupy being broken up into isolated valleys and inaccessible fastnessess—conditions that favour the formation of a variety of communities—we find the Dioscurian area, though not large, containing within numerous subdivisions, only the leading groups of which we can mention. Much has been written about Caucasian ethnology; but though an endless variety of tribes have been described, these tribes are very similar in customs, only differing from each other in linguistic peculiarities. The isolated position of some of the tribes has necessarily caused changes in their language, but their habits remain much the same as those of their neighbours. Pliny mentions that in his day one hundred and thirty interpreters were necessary before business could be transacted in the market

place of Dioscurias,* one of the Colchian towns; even if this were one of the exaggerated stories of the time, it still shows the multiplicity of tongues spoken in that area. Leaving out of account the Armenian, and the Ossetine or Irôn, which we have included under the Persian group, most ethnologists on philological grounds make out four groups of Dioscurians, viz.,



GEORGIANS.

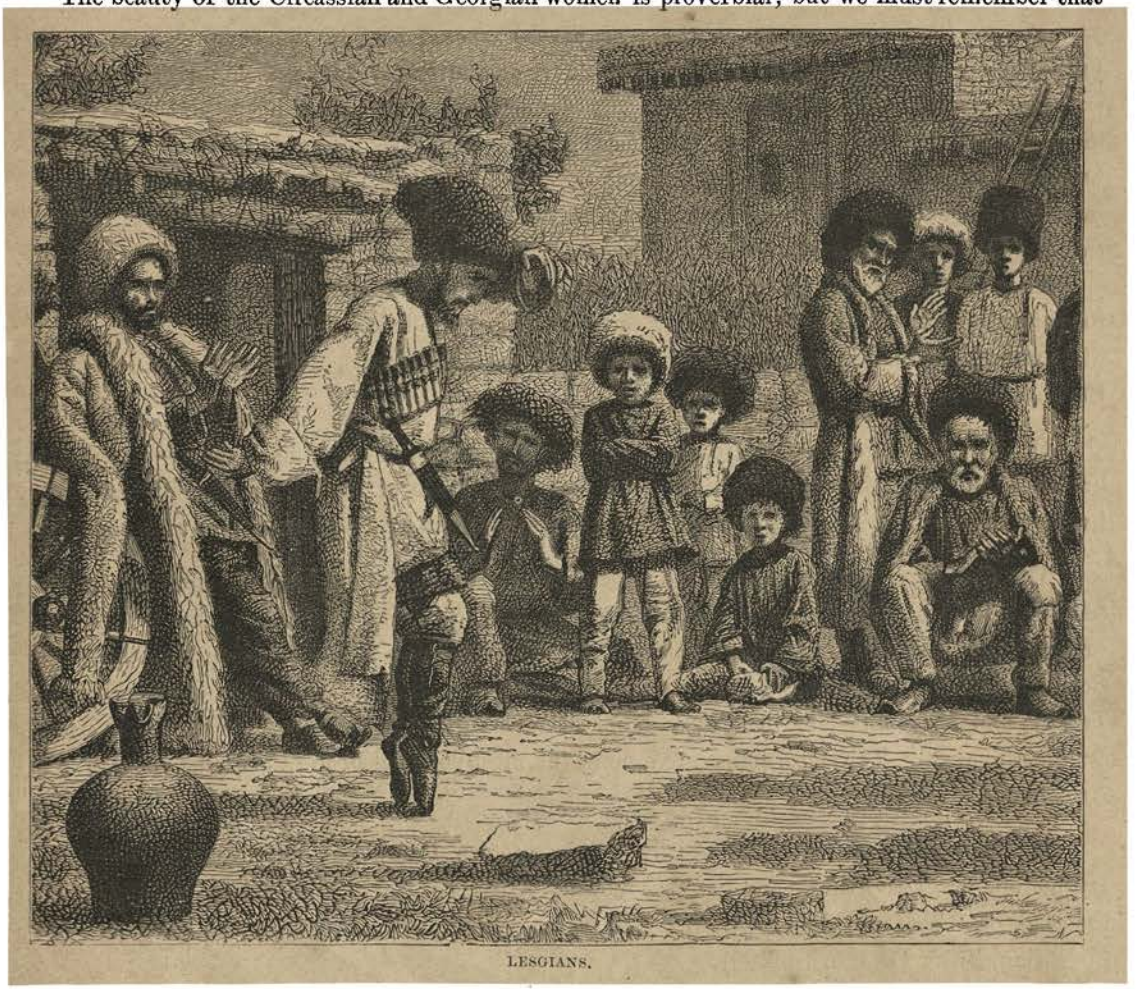
(1), the Circassians; (2), the Mizhdzhedzhi (Mizhjeji); (3), the Georgians; (4), the Lesgians; which we may adopt without hazarding any opinion whether the grounds on which these groups have been founded are solid or not. It is a disputed point. Few scholars, for instance, believe in the affinity of the Dioscurian tongues being more monosyllabic than polysyllabic. However,

* Hence the term *Dioscurian*.

GIRL OF VALENCIA (SPAIN).

all agree that in physical peculiarity the races speaking it are in no way akin to the monosyllabic-tongued races—Chinese, Thibetan, Siamese, or Burmese. On the contrary, the Persians, Greeks, Italians, and the higher castes of Hindoos, are the people to whom in personal appearance they are most nearly allied; facts which lend some support to the old idea of these being all Caucasians in the wide sense of the term.

The beauty of the Circassian and Georgian women is proverbial; but we must remember that



LESGIANS.

it is only the finest specimens of these ladies who find their way into Europe, a system of artificial selection going on for the wife markets of the Osmanli Turks, the occupants of most of whose harems are of these two nationalities. Still there is little doubt that both men and women are well formed and handsome, though possibly their qualities have been exaggerated in the narrative of susceptible travellers of an imaginative turn of mind. Most of them have long faces and thin, straight noses.*

* Pallas, an excellent authority, remarks, "I have met with a greater number of beauties among them than in any other unpolished nation." Reineggs, on the contrary, cannot understand "what can have given occasion to the generally received prejudice in favour of the female Tcherkessian [Circassians]. A short leg, a small foot, and glaring red hair, constitute a Tcherkessian beauty."

The *Circassians** call themselves the Adigé and Absné. The former (*the Adigé*) are more exclusively mountaineers, though at one time they spread more or less over the plains to the north of the Caucasus, &c.; but by the encroachment of the Turks and Russians they are now confined to their present area.

The *Absné*, or Abassi, are found on the "sea coast between Sukhumkaleh and the Straits of Yenikale, along with the valleys of the rivers that descend from the western slope of Caucasus."

The *Kabardonians* are the Circassians of the eastern part of the country, viz., on the water system of the *Terek*, and who inhabit the Great and Little Kabardah. Circassia possesses a feudal system: in no other land is the distinction between the noble and the retainer more marked. The people have long been in the habit of selling their daughters to the Osmanli Turks. If the girls stayed at home they would be sold to one of their countrymen, who most likely would have been a poorer man than the foreigner, and in either case the chances are that the bride would have never seen her future lord until the hour when she became his property.

They are brave and patriotic, lovers of freedom and their mountainous country, and long fought an unequal fight with the Russians for their independence. In religion, they are mostly Mohammedans, though at one time, like most of the Dioscurians, they professed an imperfect Christianity.

Of the *Mizhdzhedzhi*—or, to use a more pronounceable name, the Ishetsh—very little is known, except that they speak a dialect different from those of the surrounding tribes. They live on the upper Alasani "within, or on the Georgian frontier," and are a very rude race.

The *Georgians* hold the region about the river Kur, a fruitful land, though some of their country is also a rugged, barren mountain range, such a region as that inhabited by the Mongrelians, the Imeritians, and the Swani—all Georgian tribes. The descendants of the ancient Colchians, who extend along the shores of the Black Sea as far as Trezibond, and are subjects of Turkey, and Mohammedans in religion, and also Georgians in language, though they use the Arabic alphabet. The Georgians are among the most polished of the Caucasian races, and are Armenian Christians.

The *Lesgians* are the tribes chiefly in the eastern Caucasus; their country is known as Daghistan, or Lesghistan, and is the ancient Albania. There are various subdivisions of them, all of which are Mohammedan. The warrior-prophet Schamyl is said to have been not a Circassian, but a Lesgian (p. 289).

The European Stock.

We have purposely left to the last few pages of this general sketch of the human race the people who, in political importance, are vastly superior to any of those of whom we have yet spoken. There is no nationality of Europe, even the smallest, whose history is not of greater moment, and whose course of action has not more affected the destinies of the human race than the most numerous of all the other races spoken of, the Jews, perhaps, excepted; and the smallest of European territories is historically of deeper interest to cultured mankind at large than the broadest empire we have as yet in imagination trod upon. Yet for this very reason we

* The *C* must be sounded as in Italian, *i.e.*, as the *ch* in chest.

need have little to say about the European nationalities. Their history is supposed to be known to all, and their political record makes their ethnological description short. Their wars and their treaties, their successes and their disasters, have made their racial characteristics. They are all highly civilised; and though, in the manners and dress of the peasants in the remote districts they still retain something of their pristine national peculiarities, the influence of railways which are mixing up all nations, steamboats which float on every ocean, on every inland sea, on every lake, and on a hundred rivers, newspapers, books, and the all-pervading cosmopolitan "fashions" are making the people of every European nation, in dress and in manners, one. Paris imitates London, and London and Berlin Paris; the wares of one nation go to another; the Parisian *modiste* and the London tailor dictate the dress of all, and change it at their own will; so that, unlike the never-changing fashions of the East, the dress and costume in Europe form a long, intricate, though far from unimportant or uninteresting history in themselves. Even the languages are getting cosmopolitan. In time French, German, English, Italian, and Spanish will only be the languages of national literature, of "the common people," and of home life. Educated men and women will speak all alike, and read one or other of them as they would read their mother tongue.. Polish, Dutch, Danish, and Swedish will in time disappear, being of no value out of their respective spoken areas, while the people whose language they were, have ceased to be of any importance in the world's history. In the far north there lies the raw material of a great nation—great in number, greater in power; and though rude in many respects just now, it is destined, we believe, to prove the lean kine of history, which shall swallow up the fat oxen which have grown lazy and indifferent in the richer pastures of the south!

Even were it worth while to attempt to describe the few characteristic customs of the European nations, the space at our disposal would not admit of giving anything but the vaguest outline. Few as are these national customs of interest to ethnographers, they are so mixed with the history of the people that it would require as many volumes as we have pages at our disposal to do anything like justice to them. The writer may have a more or less intimate acquaintance with nearly all of the European nations; but what he could describe from personal knowledge, a score or two of red-covered guide-books—and a thousand other works—have done infinitely better. All, moreover, would be superfluous to the race of energetic ladies and gentlemen who every summer, between May and October, noisily race all over Europe in a manner so very suggestive of Pope's lines in reference to one of their species:—

"Europe he saw,
But Europe *saw him too.*"

We would not, on any account, dictate to such intellectual beings. Nor, if we attempted to analyse the racial elements of the European nationalities, would the task be a pleasant one. Others have attempted before us, and have only stirred up the slumbering dogs of a mistaken national pride and patriotism, which questions of this sort have so many points to irritate. After we have travelled long in amity together, it would be unpleasant to part in our last pages in dispeace?

For each and for all of these reasons our last chapter shall be our shortest; and the greatest races will take up the least space. It will suffice if we simply indicate the great divisions of the European stock.

Already we have more than once indicated (Vol. iii., p. 286; Vol. iv., p. 31) that most of the European races are of Asiatic origin, and, as their languages show, had once their home in Central Asia near the head waters of the river Oxus, now under the dominion of the Khan of Bokhara, and—it requires neither a prophet nor the son of a prophet to predict—before long to own the sway of that protectorate whose capital is on the Neva. The Aryans of Europe are the Skipitar, Celts, Greeks, Latins, Germans of all branches, Lithuanians, or Letts and Slavs, while the portions of soil not occupied by them are the homes of the Basques (who are

DUTCH WOMAN.

probably Tartars, if not the original aborigines of the region they inhabit), Magyars, Turks Finns, Lapps, Ugrians, and Tartar tribes, already described.

The *Skiptars* is the native name of the Albanian population, who are different from the Greeks, Turks, and Slavonians around them, though their exact connection and position are not as yet very clearly made out.

The *Celts* or Kelts are the prevailing population of the Highlands of Scotland, the Isle of Man, and Ireland, who are all *Gaels*, and whose aboriginal language was originally and is still, to some extent, different dialects of *Gaelic;* while in Brittany and Wales we have Celts of the *British* type. *Cornish* is now an extinct language; the last person who spoke it died early in the present century. In England we have a Celtic population more or less mixed with Anglo-Saxon blood. France, again, is Celtic with Roman admixture; while, on the contrary, the Romans left

in England little except their great walls and ruined camps. Their blood scarcely affected the population, and their language seems never to have been learned. We have, no doubt, many Latin elements in our language, but it is an extreme piece of pedagogic dogmatism to talk of the English language being based on the Latin, or that, to quote the hackneyed phrase used by those who really understand little of what they are speaking about, "a knowledge of Latin is essential to the understanding of English." No doubt, there are Latin elements in it in

RUSSIAN NORTH SEA PILOT.

abundance, but these Latin elements came in second-hand with the Normans, and were not derived by us directly from the Romans. German and its branches—Danish, &c.—are the real foundations of our tongue, and a knowledge of these languages will do infinitely more to enable us to understand the structure and origin of English than all the Latin books in the Bodleian Library.

The populations speaking the Greek and Latin languages and their derivative tongues fall into the *Italian* and *Hellenic* branches.

The first comprised the ancient Romans and the inhabitants of Central Italy, though the Roman Conquest extended the language over Gaul (France), the Spanish Peninsula, the Grecian and the Danubian Principalities. In all of these countries "the tongue is more Roman than the blood," just as in France and Britain the blood is more Celtic than the speech.

The Hellenic branch comprises the Greeks ancient and modern, though the latter contains a large amount of mixed blood. Latham even argues that the Greeks came from southern Italy, and were as little indigenous to the soil of Hellas as the Angles were to that of England.

The *Sarmatians* fall into two divisions—the *Lithuanian*, and the *Slavonic*. The first inhabiting Lithuania and Courland, with part of Livonia and East Prussia; while the latter occupy Russia (where not Tartar), Poland, Gallicia, part of Lusatia, Bohemia, Moravia, part of Hungary, Servia, and Illyria. In Poland and Bohemia the stock is, *perhaps*, the purest. In Russia there is much Ugrian; in Bulgaria, Turkish; in Germany, German intermixture.

The *Germans* comprise all the populations akin to the Germans, viz., the populations of Germany, Holland, Denmark, Norway, Sweden, the Faroe Isles, Iceland, and, lastly, England, though "the origin of the English" is a very vexed question. To this stock also belong the bulk of the population of the great English colonies, which have now circled the world, and *most* of the population of the United States, the Latin and Celtic elements being very trifling. In each of these colonies and in the United States, a new branch, distinguished by certain physical and mental characteristics, and even dialectic differences, is starting up. In time the English tongue will be the most widely spoken in the world.

In the Dutch province of Friesland we have the German stock in its greatest purity; to the east it becomes mixed with Slav blood, and to the west with Celtic. Iceland is the region in which the Scandinavian branch of the Teutonic tongue or race is found in its greatest purity.

We have gone on a long journey together; but we must have travelled among many nations to very little purpose indeed if already the reader has not seen how much the physical features of a country mould the habits and the character of a race. Treaties are mere temporary bounds to the progress of a people—artificial restrictions that have little essential control over the partition of the world among races. Blood, self-interest, and, last of all, language, are among highly civilised peoples the main causes which keep races together under the same political relations, though language may impel them to keep together in communities. But the readers who have gone so far with the writer of these lines may yet with him have an opportunity of discussing these questions, from a physico-geographical point of view, in another work—the companion to and complement of the present one—in which many such points will be gone into.

APPENDIX.

In penning the last pages of a book, the writing and printing of which have extended over nearly four years, the author, with all the care he could devote to it, must look back upon many shortcomings, and even errors of omission and commission. The intention of the work was never to give an exhaustive account of all the races of mankind. What he has striven throughout to supply, either from original sources or from the best authorities, has been a tolerably complete account of the main features in the habits, customs, and religious observances of some of the chief families of the human race. This the writer believes has been done rather more fully than in any similar work. Scientific details regarding the languages or physical characteristics of the different races would have been manifestly out of place in such a treatise. At the same time, while the data have not been given, the results derived from them have been supplied. The Races of Mankind is nothing more than it pretends to be, viz., a popular descriptive account of the customs of the human race, freed from unnecessary technicalities, though with as strict a regard to accuracy as if the language had bristled with all the "scientific" terms which the ingenuity of modern anthropologists could devise, or a Greek dictionary supply. It has, however, been always a difficult task to discriminate between good and bad or indifferent authorities, more especially when they make statements exactly the antipodes of each other. In such cases the plan has been to select the authors whom public opinion has generally stamped as the most trustworthy or best informed, or whom the writer, from internal evidence of their works, or from the information of those in a position to know, has considered to be most worthy of credit. The progress of knowledge since the earlier pages of the book were published has been considerable; but in most cases these researches have been directed to points of too technical a nature to bear seriously upon the general statements in the work. Mr. Bancroft has, for instance, published an elaborate and careful compilation of nearly everything that is known regarding the *Native Races of the Pacific States of North America*, to which I can only refer. That work is an encyclopædia, and is as accurate as five volumes could be expected to be, into the preparation of which no personal knowledge of the tribes described entered. The classification of the North Pacific races, especially those within the British possessions of British Columbia and Vancouver Island, is, however, faulty in the extreme, and in some cases even absurdly so. Still, this treatise, as well as an exhaustive statistical and historical report on the tribes of the United States, now [1876] in preparation by Mr. Foster, Indian histiographer, will supply a very full account of the North American aborigines. The last report of the United States' Commissioner of Indian Affairs contains a useful map, showing the "locations" of the different tribes which may also be referred to. Even did space permit—which it does not—the writer has no intention of supplying such omissions or additions as those referred to. In a work which does not profess to be a manual of ethnography,

and from its size could not be exhaustive, this is not to be expected. Had we as many volumes at our disposal as we have chapters, then such a treatise might be attempted. Within this limit a complete account of the varied tribes of men could be written, though doubtless readers would not be found for one half the bulk. It has, therefore, been thought proper to devote the few pages which remain to a few remarks on some of the tribes which have been briefly touched upon in the body of the book, but regarding whom the events of late years have excited popular interest. These are the Eskimo, the New Zealanders, the Fijians, and the people of New Guinea, in regard to all of whom we have obtained newer information than was accessible at the date of the first publication of the pages of THE RACES OF MANKIND devoted to them.

*The Eskimo.**—On these strange hyperboreans a flood of new light has been thrown, by the publication of the remarkable researches of Dr. Rink, President of the Royal Greenland Board of Trade, and for more than twenty years Governor of Greenland.† The Eskimo are essentially a maritime people, rarely even in their hunting and trading expeditions withdrawing more than twenty miles, and only in very rare cases more than eighty miles, from the sea-shore. They are also a very homogeneous race, extending from one side of the American continent to the other in a straight line for more than 3,200 miles—essentially the same race in language, habits, religion, and tradition. Indeed, if we take into consideration the route they would require to travel over, the natives of Behring Strait—their extreme western range—would have to traverse about 5,000 miles in order to reach Labrador and Greenland, their extreme eastern limit. Only on the west are the Eskimo interrupted. This is near the frontier on two small spots of the coast, where the Kennayan and Ugalenze Indians have advanced to the sea-shore for the sake of fishing. Dr. Rink divides the Eskimo into:—(1) The East Greenlanders. (2) The West Greenlanders. (3) The Northernmost, or Smith Sound Eskimo. (4) The Labrador Eskimo. (5) The Eskimo of the Middle Regions—from Baffin's and Hudson's Bays to Barter Island, near Mackenzie River. (6) The Western Eskimo, inhabiting the remaining coast of America from Barter Island to the west and south. These last seem to deviate from all the former in the respect of certain habits, such as the labial ornaments of the men, and the head-dress of the women. They may also be considered akin to the Aleutians, and in the vicinity of Alaska show Indian blood, perhaps owing to the Indian women, captured in war with the Eskimo, having been intermarried into (7) The Asiatic Eskimo, or Tshuktshi (Tuski), who are certainly the most western extension of that remarkable race.

When the Eskimo first became known to modern Europeans they might be classed, with the races of the age of the ground-stone tools, with the exceptional use of metals. Dr. Rink's views on this question are so entirely in keeping with the writer's, that his remarks may be quoted in full. "It has been usual," writes this eminent ethnographer and geologist, "to designate all nations of this kind as 'savages.' Some authors have even described them as being totally destitute of those mental qualities through which any kind of culture is manifested, such as social order, laws, sciences, arts, and even religion. That these opinions found utterance can scarcely be wondered at, when we observe the carelessness with which such

* Vol. i., p. 5; Vol. iii., p. 16.

† "Tales and Traditions of the Eskimo," with illustrations drawn and engraved by the Greenlanders (1875).

important questions are discussed, and see travellers who merely go on shore from a ship and spend a couple of hours with the inhabitants, proceed to make inquiries as to their ideas of God and the origin of the world; and also how European settlers among natives, whose language they are quite unconversant with, pretend to have found them altogether without religion. Such views, however, resting upon the prejudice of race, and on superficial observation, are now being abandoned. We have gradually been finding out that manifestations of culture must be supposed to exist in every nation, although they may not assume the same form as those we observe among more advanced races. We think it a great mistake to suppose any people devoid of religion; and it seems to us equally unreasonable to fancy a community of men living altogether without laws, if by laws we understand bonds or restrictions by which the community voluntarily limits the free action of its members. In the lower stages of development, the laws, being principally represented by habits and customs, leave the individual perhaps even less free than in a more civilised state. Man must only dictate his mode of life, and not even in his most private and domestic affairs is he left to act at liberty. These habits and customs are closely allied to the religious opinions, by which they are still more powerfully influenced. When laws and religion were asserted to be wanting, there was less likelihood of art and science being observed." In a word, Dr. Rink shows how these utterances of culture are for the most part embodied in the traditionary tales of the Eskimo.

Notwithstanding their custom of journeying about from place to place for hunting and fishing, the Eskimo must be classed rather among the people having fixed dwellings than among the wandering nations. Their laws in regard to property are very peculiar. There is, for instance, property owned by an association generally of more than one family—such, *e.g.*, as the winter house, the chief value of which, however, consists in the timber employed in its construction. Then there is property which is the common possession of one, or at most of three families of kindred, namely, a tent and everything belonging to the household, such as lamps, tubs, dishes of wood, soapstone pots, a boat or *umiak*, which can contain all those articles along with the tent; one or two sledges, with the dogs attached to them; the latter, however, are wanting in South Greenland. To this must be added a stock of winter provisions, representing as much as, "used exclusively, will be sufficient for two or three months' consumption; and lastly, a varying but always very small store of articles for barter."

The personal property of an Eskimo may be characterised as his clothes, usually consisting, for each of the principal members, of two suits, but rarely more; the sewing implements of the women; the kayaks or canoes of the men, with the tools and weapons belonging to them; a few other tools for working in wood or ivory, and weapons for the land chase. Very few Eskimo own two kayaks, but several have duplicates of the large harpoon with its bladder and line; the bladder, arrow, or javelin; a smaller harpoon, with the bladder attached to its shaft, the bird arrow or bird spear, the lance or spear with the unbarbed point, and the fishing lines, and various smaller articles.

The houses of the Western Eskimo are built of timber, as can be seen in a drawing by the late Dr. Simpson, of H.M.S. *Plover*. * With a few exceptions, they carry all their movable

* "Arctic Papers of the Royal Geographical Society," by Baron Wrangel, Admiral Sir R. Collinson, Mr. C. R. Markham, Dr. Rink, Admiral Irminger, Dr. Simpson, and Dr. Robert Brown (1875), p. 255.

goods along with them in their *umiak*, during the summer migrations, and on arriving at some narrow peninsula which has to be crossed, everything is conveyed over the *portage* along with the boat.

The Eskimo desire for accumulating property is thus limited; but, nevertheless, they keep up a kind of trade among themselves. Dr. Rink suggests that probably the mere love of barter and of gossip is as much the instigating cause of this as the desire for gain. The objects of barter with other tribes are usually those articles which may be found in one locality but not in another, such as soapstone, the lamps and vessels manufactured from it, whalebone, narwhal, and walrus-teeth, certain kinds of skins, sometimes even finished boats and kayaks, but rarely articles of food. Metal articles are, however, among the tribes which have little intercourse with the whites, always looked upon as the most precious articles of barter. In the remote ages, the Eskimo in their trading expeditions seem to have overpassed their present southern limits. This may be gathered from the fact of fewer Eskimo words being found in the language of some southern tribes, and from the accounts of the Old Icelandic sagas, which relate how Eskimo (*Skrällinger*) were found as far south as Newfoundland. It has been found in recent times that Asiatic articles have reached, by means of intertribal trading, to the Eskimo of the middle territories, and, perhaps, even to the shores of Davis' Strait or Hudson's Bay. The writer has seen, among the Eskimo of Eclipse Sound, on the western shore of Davis' Strait, knives and other articles, impressed with the trade marks of the Russian Imperial Fur Company, who then (1861) traded in what is now the United States' territory of Alaska. Other articles have been known to travel from Hudson's Bay to Behring's Strait in the same manner.

The Eskimo language, though essentially the same throughout the wide region inhabited by the people speaking it, is divided into numerous dialects, in some cases not mutually intelligible to the various tribes—so called. The communities in which the Eskimo are divided in their primitive state are the family, the inhabitants of a house, and the inhabitants of a wintering-place, or hamlet. There is scarcely anything like a tribal connection, and little, if any, connection can be traced between the different wintering-places.

The Government is thus patriarchal, and morals are more controlled by public opinion than by any arbitrary laws. Divorce, for instance, as well as polygamy, and the exchange of wives, was tolerated in old Greenland days by public opinion, in so far that it aided the public good by increasing the number of children in a tribe, and consequently of males. The betrothal was managed in three ways—by mediators, by being fixed on from childhood, or by compulsion. The wedding itself seems rarely to have taken place without some degree of compulsion being practised on the bride. It seems also that the engagement had first to be settled with the bride's parents, or brothers, and that their consent to the marriage was in every case requisite. No plot is more common, in the traditionary tales which the industry of Dr. Rink has preserved, than that of a girl having many and eligible suitors, but the parents or brothers being unwilling to part with her, and all the complications which ensued therefrom.

The bride generally brought home with her her clothes, an "oolo," or semicircular knife, and generally a lamp. Foster children, widows, and other helpless persons were also adopted into the family on the ground of relationship, but were generally treated as servants. The

so-called slaves, or war-prisoners, of the western Eskimo, live under conditions similar to those held by the latter. The use of slaves is, however, not contrary to Eskimo ideas of social order, as brought out in these traditions of theirs. In a wider sense, the family comprises married children, when these do not found a separate household by acquiring a separate boat, and a tent for summer travel. Widows and unmarried people rarely set up house, but are provided for by their "housemates," or kindred.

The owner of a boat was looked upon as the head of a family. Simpson speaks of the "chiefs" at Point Barrow as being called "Oomeliks," which no doubt Rink is right in considering identical with the Greenland, *Umialik*, signifying the owner of a boat, and is thus in strict accordance with what has been said. When a householder died, his eldest son inherited the boat and tent, along with the duties incumbent on the family provider. If no such grown-up son existed, the nearest relative took his place, and adopted the children of the deceased as his foster children. "But when these were grown up, and had themselves become providers, their widowed mother was at liberty to establish a separate household with them, without any further obligation to the foster father." Inheritance was really, among the Greenlanders in primitive times, a question of obligation and burden rather than of personal gain. Moreover, the *umiak* and the tent—the only real hereditary goods—required annual repair, and covering with new skins, which, with the imperfect weapons then in use, were almost as many as one hunter could on an average procure throughout the year. The ties of relationship were always respected, even when the members of the family were divided by removing to distant quarters, by their granting mutual assistance when requisite. Among the laws affecting property was one which provided that "of every seal caught at the winter station during the whole season of their dwelling in the winter houses, small pieces of flesh, with a proportionate share of the blubber, were distributed amongst all the inhabitants; or if insufficient for so many, the housemates first got their share. Nobody was omitted on these occasions, and in this way not even the very poorest could want food and lamp-oil so long as the usual capture of seals did not fail. Besides this general distribution, every man who had taken a seal used to invite the rest to partake of a meal with him. These customs are still to a great extent kept up in modern Greenland.

In old times, and indeed to a great extent at the present day, any one picking up pieces of driftwood, or goods lost at sea or on land, was considered the rightful owner of them. To make good his right, he had only to carry his possession above high water-mark, put stones on it, and, notwithstanding its value, it was perfectly safe from depredators. If a seal was harpooned and got off with the harpoon sticking in it, the first striker lost his right to it as soon as the hunting-bladder became detached. All other kind of goods found were considered the property of the finder. If two hunters at the same time hit a bird or a seal, it was, with the skin attached, divided into equal parts. "If this happened with a reindeer, the animal belonged to the one whose arrow had reached nearest the heart, the other only getting part of the flesh." All kinds of animals or game which, either on account of their size, unusual circumstances, or rarity, happened to be valued more than ordinary species, were considered common property. Thus the head and tusks of the walrus, and the heads and tails of the smaller cetaceous animals, became the property of the killer, the remainder being given up to the public use. This was also the case with the first captured animals which appeared at certain seasons, or with any animal caught during times of long

want, and bad luck to the hunters. If a very large animal, like a whale, were captured, it was considered common property. In South Greenland, where bears are rarely seen, it is said that, on a bear being killed, it belongs to whoever first discovers it, setting aside altogether the person who killed it, who only gets the flesh and blubber. The object of this law was doubtless to make it the interest of every one in a settlement to sight a bear, before it could do much harm to the sheep, goats, and cattle which are kept in several of the South Greenland valleys. No man was bound in former times to give any recompense to another for losing the tools which he might have borrowed of him. It was even the law that if any one neglected to make use of his fox traps, and another went and looked after them, the latter became owner of the game so captured. Doubtless this law also originated in a regard for the public good, and was closely dependent on the one regarding the division of food already mentioned. If any one repented of a bargain, old Greenland custom allowed him to withdraw from it. Nothing, however, was sold on credit, or at least without being paid for very soon. Punishment for murder was generally in old times inflicted by the blood avenger, who was the nearest of kin of the murdered man. Capital punishment, "as the result of deliberation and decree," was inflicted on witches, and upon such individuals as public opinion pronounced dangerous to the community.

For the religion of the Eskimo I must refer to Dr. Rink's volume. In Greenland and Labrador at the present time, with the exception of the handful of "Arctic Highlanders" in Smith's Sound, all are, nominally at least, Christians. All of the Greenlanders are more or less educated, and thanks to the exertions of Dr. Rink, are acquainted with many of the arts of peace. In the work already so frequently referred to, and from which the above facts have been obtained, will be found a very full account of them. An abstract appears in the recent volume of Arctic travel ("Under the Northern Lights," pp. 87—136), by Mr. J. A. MacGahan, who rightly characterises the collection of traditions made by Dr. Rink as probably the most curious that has ever been published.

*The New Zealanders.**—The Maoris have been described in the body of the book simply as one of the great Polynesian branches, though they were worthy of a separate chapter. The original savage habits of the New Zealanders have so changed of late years, that it is now only theoretically that the greater number of them can be called "savage." Most of them are civilised people. Even in the Legislative Council, and House of Representatives, Maori members sit. From a report by Sir D. M'Lean, the native minister of New Zealand, we extract several interesting particulars regarding the present condition of the Maori race, which may usefully supplement the brief notes on their primitive habits given in the sketch of the Polynesians (Vol. ii., pp. 12—84). Though by nature brave and warlike, the Maori has, nevertheless, almost discontinued the practices of his forefathers. The intertribal contests of forty years ago are now almost unknown. Following the example of their white neighbours, they have referred their disputes to the Courts of Law, and are quite as litigious as their more civilised neighbours over their "rights." The Maori has always been a cultivator of the soil, and even in his most savage state possessed considerable skill in agriculture. He now imitates the European in all the most improved methods of cultivation. Maoris keep sheep, grow wheat, maize, and other cereals, have flour-mills, rear cattle and pigs, and were

* Vol. ii., pp. 12—84.

among the first to cultivate the hop and mulberry. It is, therefore, to be regretted that a race so adaptable to the new state of things should have so rapidly decreased. In 1820 the native population of New Zealand was estimated at 100,000 souls. It now amounts to only 40,000. More than 37,000 of these are on the Northern Island, the remaining 2,000 or 3,000 being almost entirely confined to the Middle Island.

Warlike by nature, it was only comparatively recently that the Maoris were at war with the whites. At the same time, whenever a body of natives have taken up arms against the colonists, there have always been found a still larger number who have espoused the cause of their new friends, the "pakeha," or stranger. The native tradition is, that the Maoris originally came to New Zealand from an island in the Pacific Ocean, to which they give the name of Hawaiiki, quarrels amongst the natives "having driven from it a chief whose canoe arrived upon the shore of the North Island of New Zealand." The name of this island is most likely only a corruption of that of Hawaii, one of the chief of the Sandwich Islands, or Savaii, in the Navigator or Samoa group. The chief returning to his home, reporting well of the new country, a steady immigration set in to New Zealand. The names of most of the canoes are still remembered, and it is related that the immigrants brought with them the kumera, the taro, seeds of the karaka tree, dogs, parrots, the pukeko, or red-billed swamp hen, &c. It is believed that this immigration happened about twenty centuries ago.

By more theoretical ethnologists it is believed that they are of Malay origin, and that Sumatra and its neighbourhood was their original home. In Thomson's "Story of New Zealand" will be found admirable details of the physical appearance of the modern Maori. With these facts we need not trouble the reader. Some of the chiefs, with the exception of colour and language, are almost European. Others conform when in town to the dress and customs of the white men, "but resume native ways, and the blanket or the old garment when they return to the 'kainga,' or native village." Most of them have ideas partly European, partly native, though a small section, while pretending to adhere to old Maori ways, depart from them, so far as to buy or procure articles of European manufacture wherever they can. They are excitable and superstitious, easily worked upon by any one who has the key to their inclinations, and like most people who have no written language, are gifted with wonderful memories. They are fond of discussion, are natural orators, and brave, though subject to groundless alarms. "They are by turns open-handed and most liberal, and shamefully mean and stingy. They have no word or phrase equivalent to gratitude, yet they possess the quality. Grief is with them reduced to ceremony, and tears are produced at will. In their person they are slovenly or clean, according to humour; and they are fond of finery, chiefly of the gaudiest kind. They are indolent or energetic by turns.

The Northern Island contains the largest native population, viz., 37,000, but the people are much scattered, no very considerable number being found in one place. They are divided into about twenty different tribes, and are distributed over an area of 45,156 square miles—in other words, less than one native to every square mile. The most important tribe is that of the Ngapuhi, who reside within the province of Auckland. Many of them have adopted the Christian religion. In 1864, however, Christianity among the Maoris received a blow from which it has not yet recovered. The rebellious natives accepted as a national religion the

"Hau-hau" creed, a mixture of perverted Old Testament doctrines and their own superstitions. "Hau-hauism" is now on the wane. Forty years ago, the only town in New Zealand, Kororareka, Bay of Islands, existed within their territories, and since 1845 they have remained perfectly faithful to the pledges of friendship into which they entered with the British Government. Their leading chief—now dead—Tamati Waka Nene, or Thomas Walker Nene, as his name was Anglicised, was a good type of the high class "Maori gentlemen." In his youth a distinguished warrior, he assisted in the raids made by this people on the tribes to the Southern, but after embracing Christianity, became one of the most powerful aids his people had in introducing civilisation amongst them. He was equally a friend of the whites, and to the British Government he remained to the last faithful, whilst many of his nation took up arms against their rulers from beyond the sea. By his request his body was interred in the Church cemetery of the Bay of Islands, thus breaking through one of the most sacred customs of his race, namely, that a chief's body should be secretly interred in "some remote spot, known to but few trusty followers." The New Zealand Government have erected a handsome monument to the memory of this distinguished subject and trusty ally of her Majesty. In 1845, the last year in which the Ngapuhi resisted the British Government, our forces lost heavily before a "pah" (Vol. ii., p. 56), or native fort called Oheawae, then held by a section of the Ngapuhi in arms, and the slain were buried near the spot where they fell. Sir Donald M'Lean informs us that the "natives, in their desire to prove their friendship, have erected a small memorial church, in the graveyard of which they have with due honour re-interred the exhumed remains of their former foes: thus giving additional evidence of the complete extinguishment of old animosities and jealousies." Many of the roads in this section of the Northern Island have been constructed by native labour, under the management and superintendence of a native gentleman, holding a seat in the House of Representatives.

Comfortable "weather-bound houses" have, to a great extent in this district, supplanted the rude native "whare" of former days, and European dress has now, to a great extent, taken the place of the primitive attire almost universal only a few years ago. The profits of digging Kauri gum, disposing of stock, produce, &c., with the pay obtained by labouring on public works, or in the Kauri pine forests, have made the natives in this region comfortable, and comparatively wealthy. The two races have even become partially amalgamated here more than in any other section of New Zealand. Half-castes—a handsome and powerfully built race—are numerous; while the native-born British colonists of this generation having grown up in peace side by side with the Maori youth, a genuine friendship exists between them. Sir D. M'Lean, contrary to general belief, considers that "throughout the colony the social condition of the natives is a trustworthy indication of the intercourse which they have had with Europeans. Among the Ngapuhi, at places like the Thames Gold Field, near Auckland, about Napier, and on the west coast of the Province of Wellington, where the Maori has been brought into close contact with Europeans, there are the same evidences of an upward progress. The style of living is changed; the 'whare' has given way to the substantial house; the blanket or flax (Vol. ii., p. 24) mat is replaced by broadcloth; and improvement in living induces improvement in mind. In the out districts the Maori is still in a half-and-half state. In his own village he conforms in his habitation, his food, and his clothing, to the ways of his forefathers; but poor or careless must the Maori be, especially

if a young man, who cannot appear neat and smart in English dress when on a visit to a neighbouring township. In such wild districts as the mountainous inland regions, ancestral habits have full sway; and at one locality, between the English settlements on the Waikato River and Lake Taupo, there exists a remnant of what may be termed the 'national party;' who, however, though they may inveigh against 'pakeha' customs, are not less ready to dispose of their produce to the nearest trader, and to invest the proceeds in the purchase of English manufactures."

The Middle Island natives are also spread over an immense tract of country, living in groups of a few families on reserves made on lands purchased from them by the General Government when it bought the whole Middle Island. The natives of this region are apathetic and careless, compared with those of other sections. It is in an increased taste for agriculture that the civilisation of the Maori chiefly shows itself. Another laudable feature in Maori civilisation is the fact that they are anxious for education for their children, and for further instruction in the English language. The admission of the natives, not only to the Legislative Council and the House of Representatives, but also into the Executive Government, has greatly contributed to this. The natives now take a deep interest in the proceedings of this Colonial Parliament, and are, in many cases, quite as well acquainted with what goes on there as the white settlers. Such a pleasant feature as the native races of any of our colonies being admitted to take as active a part in self-government, speaks volumes for the large mindedness of the colonists of New Zealand, and for the intelligence and prudence of the aborigines. Schools attended by large numbers of native children have been established. The ordinary elements of primary education are taught them, but it is a strict rule that the Maori tongue shall not be used inside the school. The sketch which we have supplied from Sir D. M'Lean's data shows how different is the condition of the natives of New Zealand, compared with that of most—we might safely say *all*—of our colonies. Instead of being treated merely as an inferior being to be "improved off the face of the earth," without rights, or having any other deference shown to him except that which his strong arm and sharp knife can secure, the Maori is treated as a British subject, with all the privileges and responsibilities attaching to that title. It is, therefore, to be hoped that he may escape the fate of so many of the races with whom the Briton has come in contact, and may add to the stability, as he will undoubtedly to the characteristics of that new race of the "Greater Britain" growing up at the Antipodes.

*The Fijians.**—The natives of the Fiji Islands we have considered under the general head of the Papuan branch of the human race to which they belong. Fiji is, however, now a British colony, and the man-eaters—in *esse* and in *posse*—being British subjects, a few notes may be added on their present condition, as supplementary to the general account of their savage state given in earlier chapters. Mr. De Ricci,† though considering that the earlier accounts of the Fijians is unjust, if applied to the modern aborigines of our South Sea province, is yet of opinion that the natives are by no means of an amiable character. Lying is with the Fijian not considered a fault, but an accomplishment

* Vol. ii., pp. 85, 113.

† "Fiji: our new Province in the South Seas" (1875), pp. 23—67.

and a virtue. He is "unreliable"—being so changeable in disposition that his mood to-day is a dangerous criterion to calculate on what it will be to-morrow. Still, he has improved of late years. He is versatile, and if angry is sullen rather than actively abusive or menacing. He is, however, slow to forget his wrath, and it is the custom for a chief to put a stick into the ground when he is offended, in order to act as a remembrancer of the reason of his displeasure. If the stick be pulled up, it is a sign that the offended dignitary will allow his peaceful feelings to prevail "upon the receipt of the propitiatory offerings which on such occasions it is deemed politic to make." Mr. De Ricci considers that, on the whole, the Fijians are more intelligent than the natives of the neighbouring archipelago, and even than the rest of the South Sea Islanders. There are in the islands not less than forty different tribes, all more or less independent, and often hostile to one another. Roughly estimated, the native population was in March, 1874, 140,500, but since that date the ranks of the aborigines have been thinned by measles. Christianity has been introduced, and even under the influence of the dubious white population, which always crowds to localities where a very little civilisation goes a long way, the Fijians have become a little less savage. The "king's" war-club—symbol of authority—is now in London, and it is to be hoped—though it would be vain, judging from the past, to be very sanguine in our expectations—that under the British rule the once rude natives of the bright isles of the South Sea will yet advance to better things than long ages of barbarism have allowed to them. "Not incapable of order; influenced by sentiments of religion and morality, though that morality be not always very refined; with distinct ideas of property, and consequently an inequality of ranks, and with an established form of Government," are the characteristics Mr. Ricci gives the people he so long resided amongst.

*Easter Island.**—The stone monuments of the eastern coast of that island, though of rude workmanship, are neither badly executed, nor are the features ill-formed. Perhaps the monuments were originally designed for temples, but the people who executed them are now lost in oblivion. Structures of a similar character are found in other parts of Polynesia. It is more than likely that the Polynesians are of Asiatic descent, but into this interesting question it is impossible to enter. Abundant information will be found, *inter alia*, in the works quoted—in Wilkes' "Narrative of the United States' Exploring Expedition," Semann's "Fiji," Whitmere, in the "Contemporary Review," 1874, Turner's "Samoa," &c.

The New Guinea Natives.†—Since the earlier volumes of this work have been written, the reproach that the third largest island in the world is one of the least known, has been partially taken away by the researches and discoveries of Miclucho-Maklay, Beccari, D'Albertis, Macfarlane, Stone, Comrie, Moresby, and others. Many of the native habits are essentially the same as those of the other Papuans, but they have also various remarkable characteristics of their own. The publications of Captain Moresby, R.N.,‡ who, in H.M.S. *Basilisk* surveyed most of the unknown coast, gives us the latest information regarding these people. The island contains several varieties of the Papuan race. The black men of the South-east coast, from Cape

* See a paper by Dr. Davis, R.N. "Proceedings of the Liverpool Literary and Philosophical Society," 1874-75, p. 275.

† Vol. ii., pp. 85—113.

‡ "Discoveries in Eastern New Guinea" (1875). "Journal of the Royal Geographical Society," Vol. xlv., p. 153. See also Comrie, "Journal of the Anthropological Institute," April, 1876.

Valsche to Cape Possession, are different from a people called the Arfaks, inhabiting the mountainous North-west portion. The Malays—a semi-Mahometan race professing allegiance to the Dutch Government—have also settled on the island, driving the aborigines of the North-west coast inland. There is, in addition, a fourth race, also Malayan, who, however, differ from the pure Malay, in being "smaller in stature, coarser in feature, thicker lipped, with less hair on the face, being, in fact, almost beardless. The hair on the head is also more frizzled, though this may result from a different dressing." Among them light-haired men were met, and what particularly struck the explorers, some with a Jewish cast of countenance. Mr. Wallace, however, long ago pointed out a hooked nose as one of the Papuan characteristics. Their height averages from five feet four inches to five feet eight inches, and though not muscular, they are sinewy, lithe, and eel-like in their movements. This race abuts on the black Papuan, somewhere in the vicinity of Cape Possession, but Captain Moresby considers that no hard and fast line of demarcation can be drawn between the two races, the natives in Robert Hall Sound showing the characteristics of both races. A mixture of habits also obtains at this point. Some chew the betel-nut, Malay-fashion, whilst others rejected it. Some wore the Papuan head-dress of the great beak of the hornbill, as horns on the head, but all were destitute of the ornaments of human bone, generally worn by this newly-found Malay race, whilst they all decked themselves with flowers and berries, as do the Malays. This custom is never followed by the Papuans. They are described as a kindly people, easily won by a little attention, and everywhere received the explorers with a wondering welcome. Some of the young women were really pretty and graceful, though so timid, that "the Basilisks" had little opportunity of making their acquaintance. The people proved to be fond of pilfering, hiding small articles in the large orifice which they make in the lobe of the ear, or between the tight ligature they wear as belts and armlets, and their skins. The hollow of the foot is also another favourite place for concealing "unconsidered trifles"—such as a nail, or a bit of iron. Captain Moresby inclines to the belief that these people have no religious feeling. They have none of the external forms of worship so common in all the other South Sea Islands. For instance, at the New Hebrides there is an organised system of devil-worship, with numerous idols, priests, and rites. Among these New Guinea Malays, on the contrary, no objects of worship were seen. Occasionally grotesque figures in red and white ochre were seen painted on the ends of the houses, "but they were for ornament only." We have, however, so often seen travellers, on the most superficial knowledge, express the belief that races, who in reality possessed an elaborate system of religion and mythology, were without any belief in higher powers, that until we have more accurate accounts it will be better to refrain from any deductions founded on Captain Moresby's sweeping conclusions. Indeed, he himself mentions that when they approached the ship, they universally dashed out the brains of a village dog, "after which they showed perfect friendliness." No sign of chieftianship was seen among them. They understand the art of making pottery, which the Papuans at present do not. As fishers they excel the Papuans, and make nets of various kinds. The Papuans have only one kind of canoe, cut out of a single tree. These people have several kinds of canoes, many of them very ingeniously made; they also excel as basket-makers. They also make some excellent woven bags, and light rope and strong cord from a vegetable fibre in a manner which would be creditable to an English ropeyard. Their weapons consist of stone tomahawks, clubs, axes, spears, heavy wooden swords, and hair slings.

Their houses and those of the Papuans do not differ materially. They are rude but scientific agriculturalists, and raise considerable crops of yams and taro. They have abundance of food, consisting of fish, yams, taro, fruits, and pork on great occasions, with plenty of excellent crabs. They have, however, fortunately for them, not yet acquired the art of making any intoxicating liquors. Cannabalism does not prevail largely amongst them, but the fact that some of them were seen wearing bracelets of human jawbones, and necklaces made of the spinal vertebra evidently subjected to the action of heat, rendered it suspicious that the taste of human flesh was not unknown to them. They are affectionate to their children, and make models of their canoes and spears for their amusement. The chief domestic pets of the children are little pigs, tame parrots, bows, cassowaries, &c. Like most savages, they did not keep their wives in the background, but allowed them to mingle freely in all transactions. The women have even a considerable voice in domestic matters, though they have to do all the heavy work. The men are slightly tattooed, but the women tattoo themselves all over, often in graceful patterns. The men paint themselves with ochres, and sometimes shave their heads, "and paint it and the whole body to match of a shining black, with charcoal and cocoa-nut oil. The women crop their hair short, the men wear theirs long and frizzed, and all, except the youngest women, disfigure their mouths with chewing the betel-nut. The men wear a waist-cloth only, the women the usual South Sea garment—the short grass petticoat, or 'ti-ti.' A New Guinea exquisite, lithe, dark, and graceful, with shell anklets, his small feet seem still smaller, is not an unpicturesque object. His waist is braced in with many turns of black cord, the outside of which is plaited in with coloured straw; his neck is bright with a red shell-necklace, from which a boar's tusk depends, and from the tight ligatures and bracelets on his arms the graceful pandanus-leaf flows far behind, curiously embroidered. Bright red flowers and berries adorn his hair, and his face is frequently painted red at one side, and black and white at the other." The different tribes both of Papuans and Malays fight among themselves. They drink the blood which drips from a newly cut head, if the late owner has proved himself a man of valour, and their houses are decked with the skulls of their fallen enemies.*

* Beccari, "Geographical Magazine" (1876), p, 38.

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